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Buddhism

Udāna — Heartfelt Sayings

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Buddhist tradition (attributed to the Buddha and his disciples)

Translation by Bhikkhu Sujato

Credits

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About:

Eighty short episodes in eight chapters, each ending in an inspired exclamation of the Buddha (udāna) in verse. It includes the parable of the blind men and the elephant and some of the most direct descriptions of Nibbāna in the canon.

It belongs to the Khuddaka Nikāya, the "minor collection" of the Pali canon. Every episode follows the same design — a concrete situation, then the verse the Buddha utters as he reflects on it — which gives the book an intimate tone.

The parable of the blind men who touch different parts of an elephant and quarrel over what it is has become an image known all over the world.

Source: https://suttacentral.net/ud

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1.1 — UPON AWAKENING (1ST)

✦

1 So I have heard. At one time, when he was first awakened, the Buddha was staying in Uruvelā at the root of the tree of awakening on the bank of the Nerañjarā River. There the Buddha sat cross-legged for seven days without moving, experiencing the bliss of freedom. When seven days had passed, the Buddha emerged from that state of immersion. In the first part of the night, he carefully applied the mind to dependent origination, going with the grain:

2 "So, when this exists, this comes to be; due to the arising of this, this arises. That is: Ignorance is a requirement for choices. Choices are a requirement for consciousness. Consciousness is a requirement for name and form. Name and form are requirements for the six sense fields. The six sense fields are requirements for contact. Contact is a requirement for feeling. Feeling is a requirement for craving. Craving is a requirement for grasping. Grasping is a requirement for continued existence. Continued existence is a requirement for rebirth.

2.2 Rebirth is a requirement for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates."

3 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

4 “When things become clear
to the keen, meditating brahmin,
his doubts are dispelled,
since he understands each thing and its cause.”

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1.2 — UPON AWAKENING (2ND)

✦

1 So I have heard. At one time, when he was first awakened, the Buddha was staying in Uruvelā at the root of the tree of awakening on the bank of the Nerañjarā River. There the Buddha sat cross-legged for seven days without moving, experiencing the bliss of freedom. When seven days had passed, the Buddha emerged from that state of immersion. In the second part of the night, he carefully applied the mind to dependent origination, going against the grain:

2 "So, when this doesn't exist, this doesn't come to be; due to the cessation of this, this ceases. That is: When ignorance ceases, choices cease. When choices cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. When contact ceases, feeling ceases.

2.2 When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases."

3 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

4 “When things become clear
to the keen, meditating brahmin,
his doubts are dispelled,
since he’s known the end of conditions.”

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1.3 — UPON AWAKENING (3RD)

✦

1 So I have heard. At one time, when he was first awakened, the Buddha was staying in Uruvelā at the root of the tree of awakening on the bank of the Nerañjarā River. There the Buddha sat cross-legged for seven days without moving, experiencing the bliss of freedom. When seven days had passed, the Buddha emerged from that state of immersion. In the last watch, he carefully applied the mind to dependent origination, going both with and against the grain:

2 "So, when this exists, this comes to be; due to the arising of this, this arises. When this doesn't exist, this doesn't come to be; due to the cessation of this, this ceases. That is: Ignorance is a requirement for choices. Choices are a requirement for consciousness. Consciousness is a requirement for name and form. Name and form are requirements for the six sense fields.

2.2 The six sense fields are requirements for contact. Contact is a requirement for feeling. Feeling is a requirement for craving. Craving is a requirement for grasping. Grasping is a requirement for continued existence. Continued existence is a requirement for rebirth. Rebirth is a requirement for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.

3 When ignorance fades away and ceases no residue left behind, choices cease. When choices cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense

fields cease. When the six sense fields cease, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases.

3.2 When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases."

4 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

5 "When things become clear
to the keen, meditating brahmin,
he remains, scattering Māra's army,
as the sun lights up the sky."

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1.4 — THE MYSTIC SYLLABLE HUṂ

✦

1 So I have heard. At one time, when he was first awakened, the Buddha was staying in Uruvelā at the goatherd's banyan tree on the bank of the Nerañjarā River. There the Buddha sat cross-legged for seven days without moving, experiencing the bliss of freedom. When seven days had passed, the Buddha emerged from that state of immersion.

2 Then a certain brahmin, one of those who murmured the mystic syllable huṁ, huṁ, went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he stood to one side and said, "Worthy Gotama, how do you define a brahmin? And what are the things that make one a brahmin?"

3 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

4 "Any brahmin who has banished bad qualities—
not murmuring the mystic syllable huṁ,
<j>unstained, self-controlled,
a complete knowledge master <j>who has completed the spiritual journey —
they may legitimately proclaim the divine doctrine;
who have no pretensions about anything in the world."

1.5 — THE BRAHMIN

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time a number of senior monks approached the Buddha—the venerables Sāriputta, Mahāmoggallāna, Mahākassapa, Mahākaccāna, Mahākoṭṭhita, Mahākappina, Mahācunda, Anuruddha, Revata, and Nanda.

2 The Buddha saw them coming off in the distance, and addressed the mendicants: "These, mendicants, are brahmins coming! These are brahmins coming!" When he said this, a certain mendicant who was brahmin by birth asked the Buddha, "Sir, how do you define a brahmin? And what are the things that make one a brahmin?"

3 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

4 "Having banished bad qualities,
those who live always mindful,
with fetters ended, awakened,
they are the world's true brahmins."

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1.6 — WITH MAHĀKASSAPA

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground. Now at that time Venerable Mahākassapa was staying in the Pipphali cave, and he was sick, suffering, gravely ill. Then after some time he recovered from that illness. It occurred to him, "Why not enter Rājagaha for almsfood?"

2 Now at that time five hundred deities were ready and eager for the chance to offer alms to Mahākassapa. But Mahākasspa turned down those deities. In the morning, he robed up, took his bowl and robe, and entered Rājagaha for alms. He went to the street markets of the poor, the destitute, and the embroiderers. The Buddha saw him wandering for alms in the street markets of the poor, the destitute, and the embroiderers.

3 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

4 "The stranger, providing for no other,
tamed, consolidated in the core,
with defilements ended and flaws purged:
that's who I declare a brahmin."

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1.7 — AT AJAKALĀPAKA

✦

1 So I have heard. At one time the Buddha was staying in Pāvā at the Ajakalāpaka Shrine, the haunt of the native spirit Ajakalāpaka. Now at that time the Buddha was meditating in the open during the dark of night, while a gentle rain drizzled down. Then Ajakalāpaka, wanting to make the Buddha feel fear, terror, and goosebumps, approached him, and while not far away yelled three times, "Havoc and heck!" Then he added, "Now that's a goblin for you, ascetic!"

2 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

3 "When a brahmin gets over
their own issues,
they transcend this goblin
and his havoc."

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1.8 — WITH SAṄGĀMAJI

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Saṅgāmaji had arrived at Sāvatthī to see the Buddha. His former wife heard that he had arrived, and went to the Jetavana, taking their boy.

2 Now at that time Venerable Saṅgāmaji was sitting at the root of a tree for the day's meditation. Then his former wife went up to him and said, "Ascetic, please raise this little boy." When she said this, Saṅgāmaji kept silent.

3 For a second time she said, "Ascetic, please raise this little boy." For a second time, Saṅgāmaji kept silent.

4 For a third time she said, "Ascetic, please raise this little boy." For a third time, Saṅgāmaji kept silent.

5 Then she put down the boy in front of Saṅgāmaji, saying, "This is your child, ascetic. Please raise him."

6 But Saṅgāmaji neither looked at the boy nor spoke to him. Then his former wife went a little distance away. Looking back, she saw Saṅgāmaji ignoring the boy, and thought, "This ascetic doesn't even want his child." She returned to pick up the boy, then left. With clairvoyance that is purified and superhuman, the Buddha saw how Saṅgāmaji's former wife went back for the child.

7 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

8 “When she came he was not glad,
when she left he did not grieve.
Victorious in battle, freed from chains,
that’s who I declare a brahmin.”

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1.9 — MATTED HAIR ASCETICS

✦

1 So I have heard. At one time the Buddha was staying near Gayā on Gayā Head. Now at that time—during the cold spell when the snow falls in the January winter—many matted hair ascetics plunged in and out of the Gayā river. Plunging and showering, they served the sacred flame, thinking: "Through this there is purity."

2 The Buddha saw them plunging in and out.

3 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

4 "Purity doesn't come from water,
no matter how many people bathe there.
One who has truth and principle,
they are pure, they are brahmins."

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1.10 — WITH BĀHIYA

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Bāhiya of the Bark Cloth was residing by Suppāraka on the ocean shore, where he was honored, respected, revered, venerated, and esteemed. And he received robes, almsfood, lodgings, and medicines and supplies for the sick. Then as he was in private retreat this thought came to his mind, "I am one of those in the world who are perfected or on the path to perfection."

2 Then a deity who was a former relative of Bāhiya, having sympathy and wanting what's best for him, approached him and said: "Bāhiya, you're not a perfected one, nor on the path to perfection. You don't have the practice by which you might become a perfected one or one on the path to perfection."

3 "So who then are those in the world who are perfected or on the path to perfection?" "In the northern lands there is a city named Sāvatthī. There that Blessed One is now staying, the perfected one, the fully awakened Buddha. He is a perfected one and teaches the Dhamma for the sake of perfection."

4 Impelled by that deity, Bāhiya left Suppāraka right away. Sojourning no more than a single night in any place, he made his way to Anāthapiṇḍika's monastery in the Jeta Grove at Sāvatthī. At that time several mendicants were walking mindfully in the open air. Bāhiya approached them and said,

"Sirs, where is the Blessed One at present, the perfected one, the fully awakened Buddha? For I want to see him." "He has entered an inhabited area for almsfood, Bāhiya."

5 Then Bāhiya rushed out of the Jeta Grove and entered Sāvatthī, where he saw the Buddha walking for alms. He was impressive and inspiring, with peaceful faculties and heart, attained to the highest self-control and serenity, like an elephant with tamed, guarded, and controlled faculties.

5.2 Bāhiya went up to the Buddha, bowed down with his head to the Buddha's feet, and said, "Sir, let the Blessed One teach me the Dhamma! Let the Holy One teach me the Dhamma! That would be for my lasting welfare and happiness." The Buddha said this: "It's not the time, Bāhiya, so long as I have entered an inhabited area for almsfood."

6 For a second time, Bāhiya said, "But you never know, sir, when life is at risk, either the Buddha's or my own. Let the Blessed One teach me the Dhamma! Let the Holy One teach me the Dhamma! That would be for my lasting welfare and happiness." For a second time, the Buddha said, "It's not the time, Bāhiya, so long as I have entered an inhabited area for almsfood."

7 For a third time, Bāhiya said, "But you never know, sir, when life is at risk, either the Buddha's or my own. Let the Blessed One teach me the Dhamma! Let the Holy One teach me the Dhamma! That would be for my lasting welfare and happiness."

8 "In that case, Bāhiya, you should train like this: 'In the seen will be merely the seen; in the heard will be merely the heard; in the thought will be merely the thought; in the known will be merely the known.' That's

how you should train. When you have trained in this way, you won't be 'by that'. When you're not 'by that', you won't be 'in that'. When you're not 'in that', you won't be in this life or the next or between the two. Just this is the end of suffering."

9 Then, due to this brief Dhamma teaching of the Buddha, Bāhiya's mind was right away freed from defilements by not grasping.

10 And when the Buddha had given Bāhiya this brief advice he left. But soon after the Buddha had left, a cow with a baby calf charged at Bāhiya and took his life.

11 Then the Buddha wandered for alms in Sāvatthī. After the meal, on his return from almsround, he exited the city together with several mendicants and saw that Bāhiya had passed away. He said to the monks, "Mendicants, pick up Bāhiya's corpse. Having lifted it onto a cot and carried it, cremate it and build a monument. Mendicants, one of your spiritual companions has passed away."

12 "Yes, sir," replied those mendicants. They did as the Buddha asked, then returned to the Buddha and said, "Sir, Bāhiya's corpse has been cremated and a monument built for him. Where has he been reborn in his next life?" "Mendicants, Bāhiya was astute. He practiced in line with the teaching, and did not trouble me about the teachings. Bāhiya of the Bark Cloth has become fully quenched."

13 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

14 "Where water and earth,
fire and air have no footing—

15 there no star does shine,
nor does the sun shed its light;
there the moon glows not,
yet no darkness is found.

16 And when a sage, a brahmin, finds understanding
through their own sagacity,
then, from forms and formless,
from pleasure and pain they are released.”

18 This too is a heartfelt saying that was spoken by the Blessed One: that is what I heard.

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2.1 — WITH MUCALINDA

✦

1 So I have heard. At one time, when he was first awakened, the Buddha was staying in Uruvelā at the root of the Mucalinda tree on the bank of the Nerañjarā River. There the Buddha sat cross-legged for seven days without moving, experiencing the bliss of freedom.

2 Just then a large storm blew up out of season, bringing seven days of precipitation, with cold winds and overcast skies. Mucalinda, the dragon king, came out from his abode, encircled the Buddha's body with seven coils and spread his large hood over his head, thinking, "May the Buddha not be hot or cold, nor be bothered by flies, mosquitoes, wind, sun, or reptiles."

3 When seven days had passed, the Buddha emerged from that state of immersion. When he knew the heavens were clear and cloudless, Mucalinda unwrapped his coils from the Buddha's body. Hiding his own form, he manifested in the form of a brahmin youth. He stood in front of the Buddha, venerating him with cupped palms.

4 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

5 "Seclusion is happiness for the contented
who see the teaching they have learned.
Kindness for the world is happiness
for one who'd not harm a living creature.

6 Dispassion for the world is happiness
for one who has gone beyond sensual pleasures.
But dispelling the conceit ‘I am’
is truly the ultimate happiness.”

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2.2 — KINGS

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time, after the meal, on return from almsround, several mendicants sat together in the assembly hall and this discussion came up among them: "Which of these two kings has greater wealth, riches, treasury, dominion, vehicles, forces, might, and power: King Seniya Bimbisāra of Magadha or King Pasenadi of Kosala?" At that point the conversation among those mendicants was left unfinished.

2 Then in the late afternoon, the Buddha came out of retreat, went to the assembly hall, sat down on the seat spread out, and addressed the mendicants: "Mendicants, what were you sitting talking about just now? What conversation was left unfinished?"

3 So the mendicants told him what they had been talking about when the Buddha arrived. The Buddha said,

4 "Mendicants, it is not appropriate for you gentlemen who have gone forth out of faith from the lay life to homelessness to talk about such things. When you're sitting together you should do one of two things: discuss the teachings or keep noble silence."

5 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

6 “Neither the pleasures of the senses,
nor even divine happiness,
is worth even a sixteenth part
of the happiness of craving’s end.”

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2.3 — A STICK

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time, between Sāvatthī and the Jeta Grove, several boys were hitting a snake with a stick. Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms. He saw the boys hitting the snake.

2 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

3 "Creatures love happiness,
so if you harm them with a stick
in search of your own happiness,
after death you'll find no happiness.

4 Creatures love happiness,
so if you don't harm them with a stick
in search of your own happiness,
after death you will find happiness."

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2.4 — ESTEEM

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time the Buddha was honored, respected, revered, venerated, and esteemed. And he received robes, almsfood, lodgings, and medicines and supplies for the sick. And the mendicant Saṅgha was also honored, respected, revered, venerated, and esteemed.

1.2 And they received robes, almsfood, lodgings, and medicines and supplies for the sick. But the wanderers who followed other religions were not honored, respected, revered, venerated, and esteemed. And they didn't receive robes, almsfood, lodgings, and medicines and supplies for the sick.

1.3 Then those wanderers who followed other religions, unable to bear the esteem of the mendicant Saṅgha, abused, attacked, harassed, and troubled the mendicants in the village and the wilderness.

2 Then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened.

3 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

[4] “When struck by pleasure and pain <j>in the village or wilderness,
regard it not as self or alien.
Contacts strike because of attachment;
how would contacts strike one free of attachment?”

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2.5 — A LAY FOLLOWER

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time a certain lay follower from Icchānaṅgalaka arrived at Sāvatthī on some business. Having concluded his business in Sāvatthī he went to the Buddha, bowed, and sat down to one side. The Buddha said this to him: "It's been a long time, lay follower, since you took the opportunity to come here."

2 "For a long time I've wanted to come and see the Buddha, but I wasn't able, being prevented by my many duties and responsibilities."

3 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

4 "One who has nothing is happy indeed,
a learned person who has appraised the teaching.
See how troubled are those with attachments,
a person bound tight to people."

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2.6 — THE PREGNANT WOMAN

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time a certain wanderer had a young brahmin wife who was pregnant and about to give birth. She said to him, "Go, brahmin, bring oil for my delivery."

2 The wanderer said, "But where, my dear, can I get oil?" For a second time, she said, "Go, brahmin, bring oil for my delivery." For a second time, the wanderer said, "But where, my dear, can I get oil?" For a third time, she said, "Go, brahmin, bring oil for my delivery."

3 Now at that time ghee and oil were being given away to any ascetic or brahmin at the storehouse of King Pasenadi of Kosala. But it was only to drink there, not to take away.

4 Knowing this, the wanderer thought, "Why don't I go to the king's storehouse, drink as much oil as I can, then come home and throw it up so it can be used for the delivery?"

5 Then he did just that. But when he got home he was unable to either bring it up or pass it out. He rolled to and fro, suffering painful, sharp, severe, acute feelings.

6 Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms. He saw the wanderer in agony.

7 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

8 “Oh! How happy are those with nothing!
Hence knowledge masters are people with nothing.
See how troubled are those with attachments,
a person bound tight to people.”

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2.7 — AN ONLY SON

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time a certain lay follower's dear and beloved only child passed away.

2 Then in the middle of the day several lay followers with wet clothes and hair went up to the Buddha, bowed, and sat down to one side. The Buddha said to them: "Why, lay followers, have you come here in the middle of the day with wet clothes and hair?"

3 The lay follower replied, "Sir, my dear and beloved only child has passed away. That's why we came here in the middle of the day with wet clothes and hair."

4 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

5 "Hosts of gods and most human beings are bound
to what seems dear and pleasant.
Gloomy and exhausted,
they fall under the sway of the King of Death.

6 The diligent, who day and night
give up what seems pleasant,
dig out the root of gloom—
Death's bait so hard to escape."

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2.8 — SUPPAVĀSĀ

✦

1 So I have heard. At one time the Buddha was staying near Kuṇḍiyā in the Kuṇḍadhāna Grove. Now at that time Suppavāsā the Koliyan had been pregnant for seven years, and in obstructed labor for seven days. While suffering painful, sharp, severe, acute feelings, three thoughts helped her endure: "Oh! The Blessed One is indeed a fully awakened Buddha, who teaches the Dhamma for giving up suffering such as this. Oh! The Saṅgha of the Buddha's disciples is indeed practicing well, who practice for giving up suffering such as this. Oh! Extinguishment is so very blissful, where such suffering as this is not found."

2 Then Suppavāsā addressed her husband, "Please, master, go to the Buddha, and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably. And then say: 'Suppavāsā the Koliyan has been pregnant for seven years, and in obstructed labor for seven days. While suffering painful, sharp, severe, acute feelings, three thoughts help her endure: "Oh! The Blessed One is indeed a fully awakened Buddha, who teaches the Dhamma for giving up suffering such as this. Oh! The Saṅgha of the Buddha's disciples is indeed practicing well, who practice for giving up suffering such as this. Oh! Extinguishment is so very blissful, where such suffering as this is not found."'"

3 "Excellent idea," he replied. He went to the Buddha and told him of his wife's struggles. The Buddha said:

4 “May Suppavāsā the Koliyan be happy and healthy! May she give birth to a healthy child!” As soon as he spoke, Suppavāsā, happy and healthy, gave birth to a healthy child.

5 Saying “Yes, sir,” the Koliyan gentleman approved and agreed with what the Buddha said. He got up from his seat, bowed and respectfully circled the Buddha, keeping him on his right. Then he returned to his own house. He saw that his wife, happy and healthy, had given birth to a healthy child, and thought, “Oh lord, how incredible, how amazing! The Realized One has such psychic power and might! For as soon as he spoke, Suppavāsā, happy and healthy, gave birth to a healthy child.” He became uplifted and overjoyed, full of rapture and happiness.

6 Then Suppavāsā addressed her husband, “Please, master, go to the Buddha, and in my name bow with your head to his feet. And then say, ‘Suppavāsā the Koliyan, who was pregnant for seven years, and in obstructed labor for seven days, is now happy and healthy and has given birth to a healthy child. She invites the mendicant Saṅgha headed by the Buddha to a meal for seven days. Sir, would the Buddha please accept seven meals from Suppavāsā?’”

7 “Excellent idea,” he replied. He went to the Buddha, told him the good news, and conveyed his wife’s invitation.

9 Now at that time a certain lay follower had already invited the Saṅgha of monks headed by the Buddha for the meal on the following day. That lay follower was Venerable Mahāmoggallāna’s supporter.

9.2 Then the Buddha addressed Venerable Mahāmoggallāna, “Please, Moggallāna, go to that lay follower and say to him, ‘Suppavāsā the Koliyan, who was pregnant for seven years, and in obstructed labor for seven days, is now happy and healthy and has given birth to a healthy child. She invites the mendicant Saṅgha headed by the Buddha to a meal for seven days. Let Suppavāsā make seven meals, afterwards you can make yours.’ He is your supporter.”

10 “Yes, sir,” replied Mahāmoggallāna. He went to that lay follower and conveyed the Buddha’s request.

11 “If, sir, Master Mahāmoggallāna can guarantee me three things— wealth, life, and faith— then let Suppavāsā make seven meals, afterwards I shall make mine.” “I can guarantee you two things— wealth and life. But as for faith, you alone are the guarantor.”

12 “If, sir Master Mahāmoggallāna can guarantee me two things— wealth and life— then let Suppavāsā make seven meals, afterwards I shall make mine.”

13 Having persuaded that lay follower, Mahāmoggallāna went to the Buddha and said, “I’ve persuaded the lay follower. Let Suppavāsā make seven meals, afterwards he shall make his.”

14 For seven days Suppavāsā served and satisfied the mendicant Saṅgha headed by the Buddha with her own hands with delicious fresh and cooked foods. And she made her little boy bow to the Buddha and the mendicant Saṅgha.

15 Then Sāriputta said to the boy, “I hope you’re keeping well, little boy, I hope you’re all right. I hope you are not in pain.” “How could I be keeping well? How could I be getting by? For seven years I lived in a pot of blood.”

16 Then Suppavāsā, thinking, “My child is conversing with the General of the Dhamma!” was uplifted and overjoyed, full of rapture and happiness. Knowing this, the Buddha said to her, “Would you like to have another child like this?” “Sir, I would like to have seven more children like this!”

17 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

18 “Pain in the guise of pleasure,
the disliked in the guise of the liked,
suffering in the guise of happiness,
overpower the negligent.”

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2.9 — WITH VISĀKHĀ

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in the stilt longhouse of Migāra's mother in the Eastern Monastery. Now at that time Visākhā was caught up in some business with King Pasenadi. But the king's settlement did not meet her expectations.

2 Then, in the middle of the day, she went to the Buddha, bowed, and sat down. The Buddha said to her: "So, Visākhā, where are you coming from in the middle of the day?" "Sir, I am caught up in some business with King Pasenadi. But the king's settlement did not meet my expectations."

3 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

4 "All under another's control is suffering,
all under one's own authority is pleasing;
what's shared is stressful for both parties,
for yokes are hard to escape."

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2.10 — WITH BHADDIYA

✦

1 So I have heard. At one time the Buddha was staying near Anupiya in a mango grove. Now at that time, Venerable Bhaddiya son of Kāḷīgodhā, even in the wilderness, at the foot of a tree, or in an empty dwelling, frequently expressed this heartfelt sentiment: "Oh, what bliss! Oh, what bliss!"

2 Several mendicants heard him and thought, "Without a doubt, Venerable Bhaddiya leads the spiritual life dissatisfied. It's when recalling the pleasures of royalty he formerly enjoyed as a layperson that, even in the wilderness, at the foot of a tree, or in an empty dwelling, he frequently expresses this heartfelt sentiment: 'Oh, what bliss! Oh, what bliss!'"

3 Then those mendicants went up to the Buddha, bowed, sat down to one side, and told him what was happening.

4 So the Buddha addressed one of the monks, "Please, monk, in my name tell the mendicant Bhaddiya that the Teacher summons him."

5 "Yes, sir," that monk replied. He went to Bhaddiya and said to him, "Reverend Bhaddiya, the Teacher summons you." "Yes, reverend," Bhaddiya replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him:

6 "Is it really true, Bhaddiya, that even in the wilderness, at the foot of a tree, or in an empty dwelling, you frequently express this heartfelt sentiment: 'Oh, what bliss! Oh, what bliss!'?" "Yes, sir."

7 "But why do you say this?" "Formerly, as a layperson ruling the land, my guard was well organized within and without the royal compound, within and without the city, and within and without the country. But although I was guarded and defended in this way, I remained fearful, scared, suspicious, and nervous. But these days, even when alone in the wilderness, at the foot of a tree, or in an empty dwelling, I'm not fearful, scared, suspicious, or nervous.

7.2 I live relaxed, unruffled, surviving on charity, my heart free as a wild deer. It is for this reason that, even in the wilderness, at the foot of a tree, or in an empty dwelling, I frequently expressed this heartfelt sentiment: 'Oh, what bliss! Oh, what bliss!'"

8 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

9 "They who hide no anger within,
passed beyond any kind of existence;
happy, free from fear and sorrow—
even the gods can't see them."

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3.1 — BORN OF THE FRUITS OF DEEDS

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now, at that time a certain mendicant was sitting not far from the Buddha, cross-legged, with his body straight. As a result of past deeds, he suffered painful, sharp, severe, and acute feelings, which he endured unbothered, with mindfulness and awareness.

2 The Buddha saw him meditating and enduring that pain.

3 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

4 "A mendicant who has left all deeds behind,
shaking off the dust of past deeds,
unselfish, steady, unaffected,
has no need to complain."

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3.2 — WITH NANDA

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Nanda, the Buddha's brother and maternal cousin, informed several mendicants: "I lead the spiritual life dissatisfied. I am unable to keep up the spiritual life. I shall resign the training and return to a lesser life."

2 Then a mendicant went up to the Buddha, bowed, sat down to one side, and told him what was happening.

3 So the Buddha addressed one of the monks, "Please, monk, in my name tell the mendicant Nanda that the Teacher summons him." "Yes, sir," that monk replied. He went to Nanda and said to him, "Reverend Nanda, the Teacher summons you."

4 "Yes, reverend," Nanda replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him:

5 "Is it really true, Nanda, that you informed several mendicants that you are unable to keep up the spiritual life; that you shall resign the training and return to a lesser life?" "Yes, sir," he replied.

6 "But why are you so dissatisfied with the spiritual life?" "As I left my house, sir, the finest lady of the Sakyan land, her hair half-combed, glanced at me and said, 'Hurry back, master.' Recalling that, I am dissatisfied and shall resign the training."

7 Then the Buddha took Nanda by the arm and, as easily as a strong person would extend or contract their arm, vanished from Jeta's Grove and reappeared among the gods of the thirty-three.

8 Now at that time five hundred dove-footed nymphs had come to attend to Sakka, the lord of gods. Then the Buddha said to Nanda, "Nanda, do you see these five hundred dove-footed nymphs?" "Yes, sir," he replied.

9 "What do you think, Nanda? Who is more attractive, good-looking, and lovely—the finest lady of the Sakyan land, or these five hundred dove-footed nymphs?" "Compared to these five hundred dove-footed nymphs, the finest lady of the Sakyan land is like a deformed monkey with its ears and nose cut off. She doesn't count, there's no comparison, she's not worth a fraction. These five hundred dove-footed nymphs are far more attractive, good-looking, and lovely."

10 "Rejoice, Nanda, rejoice! I guarantee you five hundred dove-footed nymphs." "If, sir, you guarantee me five hundred dove-footed nymphs, I shall happily lead the spiritual life under the Buddha."

11 Then the Buddha took Nanda by the arm and, as easily as a strong person would extend or contract their arm, vanished from the gods of the thirty-three and reappeared at Jeta's Grove.

12 The mendicants heard, "It seems Venerable Nanda—who is both the Buddha's half-brother and maternal cousin—leads the spiritual life for the sake of nymphs. And it seems that the Buddha guaranteed him five hundred dove-footed nymphs."

13 Monks who were his friends accused him of being a hireling and a lackey, "It seems Nanda is a hireling, it seems he is a lackey: he leads the spiritual life for the sake of nymphs. And it seems that the Buddha guaranteed him five hundred dove-footed nymphs."

14 Then Nanda—embarrassed, ashamed, and disgusted at being called a hireling and a lackey—living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

14.2 He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place." Venerable Nanda became one of the perfected.

15 Then, late at night, a glorious deity, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and said to him: "Sir, Venerable Nanda—who is both the Buddha's half-brother and maternal cousin—has realized the undefiled freedom of heart and freedom by wisdom.

15.2 He lives having realized it with his own insight in this very life due to the ending of defilements." And the knowledge also came to the Buddha: "Nanda has realized the undefiled freedom of heart and freedom by wisdom. He lives having realized it with his own insight in this very life due to the ending of defilements."

16 Then, when the night had passed, Nanda went to the Buddha, bowed, sat down to one side, and said to him, "Worthy sir, you guaranteed me five hundred dove-footed nymphs. I release you from that promise." "Nanda, I encompassed your mind and knew that you had realized the undefiled

freedom of heart and freedom by wisdom. And deities also told me about this. As soon as your mind was freed from defilements by not grasping, I was released from that promise."

17 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

18 "The mendicant who has crossed over the bog,
who has crushed the thorn of sensuality,
who has reached the end of delusion,
trembles not at pleasure and pain."

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3.3 — WITH YASOJA

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time five hundred mendicants headed by Yasoja arrived at Sāvatthī to see the Buddha. At that, those visiting mendicants, while exchanging pleasantries with the resident mendicants, preparing their lodgings, and putting away their bowls and robes, made a colossal racket.

2 Then the Buddha said to Venerable Ānanda, "Ānanda, who's making that colossal racket? You'd think it was fishermen hauling in a catch!" "Sir, those five hundred mendicants headed by Yasoja have arrived at Sāvatthī to see the Buddha. It's those visiting mendicants who, while exchanging pleasantries with the resident mendicants, preparing their lodgings, and putting away their bowls and robes, made a colossal racket." "Well then, Ānanda, in my name tell those mendicants that the Teacher summons them."

3 "Yes, sir," Ānanda replied. He went to those mendicants and said, "Venerables, the Teacher summons you." "Yes, reverend," replied those mendicants. Then they rose from their seats and went to the Buddha, bowed, and sat down to one side. The Buddha said to them,

4 "Mendicants, what's with that colossal racket? You'd think it was fishermen hauling in a catch!" When he said this, Venerable Yasoja said to the Buddha, "Sir, these five hundred mendicants have arrived at Sāvatthī to see the Buddha. It's these visiting mendicants who, while exchanging

pleasantries with the resident mendicants, preparing their lodgings, and putting away their bowls and robes, made a colossal racket." "Go away, mendicants, I dismiss you. You are not to stay in my presence."

5 "Yes, sir," replied those mendicants. They got up from their seats, bowed and respectfully circled the Buddha, keeping him on their right. They set their lodgings in order and left, taking their bowls and robes. Traveling stage by stage in the land of the Vajjis, they arrived at the Vaggumudā River. They built leaf huts near the riverbank and there they entered the rainy season.

6 Then Venerable Yasoja, having entered the rainy season, addressed the mendicants: "Out of sympathy, reverends, the Buddha dismissed us, wanting what's best for us. Come, let us live in such a way that the Buddha would be pleased with us." "Yes, reverend," they replied. Then those mendicants, living alone, withdrawn, diligent, keen, and resolute, all realized the three knowledges in that same rainy season.

7 When the Buddha had stayed in Sāvatthī as long as he pleased, he set out for Vesālī. Traveling stage by stage, he arrived at Vesālī, where he stayed in the hall with the peaked roof.

8 Then, having applied his mind to comprehending the minds of the mendicants staying on the bank of the Vaggumudā River, the Buddha said to Venerable Ānanda, "A light, it appears to me, has arisen in this quarter, Ānanda; a brightness has arisen. I'm not put off at the thought of going to where the mendicants are staying on the bank of the Vaggumudā River. Send a message to those mendicants: 'Venerables, the Teacher summons you. He wants to see you.'"

9 "Yes, sir," Ānanda replied. He went to one of the mendicants and said, "Please, Reverend, go to the mendicants staying on the bank of the Vaggumudā River and say to them, 'Venerables, the Teacher summons you. He wants to see you.'"

10 "Yes, reverend," replied that mendicant. Then, as easily as a strong person would extend or contract their arm, he vanished from the Great Wood, in the hall with the peaked roof, and reappeared in front of those mendicants on the bank of the Vaggumudā River. Then he said to those mendicants, "Venerables, the Teacher summons you. He wants to see you."

11 "Yes, reverend," replied those mendicants. They set their lodgings in order and took their bowls and robes. Then, as easily as a strong person would extend or contract their arm, they vanished from the bank of the Vaggumudā River, and reappeared in the presence of the Buddha in the Great Wood, in the hall with the peaked roof.

11.2 But at that time the Buddha was sitting immersed in imperturbable meditation. Then those mendicants thought, "What kind of meditation is the Buddha practicing right now?" They thought, "He is practicing the imperturbable meditation." They all sat in imperturbable meditation.

12 And then, as the night was getting late, in the first watch of the night, Venerable Ānanda rose from his seat, arranged his robe over one shoulder, raised his cupped palms toward the Buddha and said, "Sir, the night is getting late. It is the first watch of the night, and the visiting mendicants have been sitting long. Sir, please greet the visiting mendicants." But the Buddha kept silent.

13 For a second time, as the night was getting late, in the middle watch of the night, Ānanda rose from his seat, arranged his robe over one shoulder, raised his cupped palms toward the Buddha and said, “Sir, the night is getting late. It is the second watch of the night, and the visiting mendicants have been sitting long. Sir, please greet the visiting mendicants.” But for a second time the Buddha kept silent.

14 For a third time, as the night was getting late, in the last watch of the night, as dawn stirred, bringing joy to the night, Ānanda rose from his seat, arranged his robe over one shoulder, raised his cupped palms toward the Buddha and said, “Sir, the night is getting late. It is the last watch of the night; dawn stirs, bringing joy to the night, and the visiting mendicants have been sitting long. Sir, please greet the visiting mendicants.”

15 Then the Buddha emerged from that immersion and addressed Ānanda, “If you’d known, Ānanda, you wouldn’t have said so much. Both I and these five hundred mendicants have been sitting in imperturbable meditation.”

16 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

17 “A mendicant who has beaten <j>the thorn of sensuality—
and abuse, killing, and caging—
steady as a mountain, imperturbable,
trembles not at pleasure and pain.”

3.4 — WITH SĀRIPUTTA

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Sāriputta was sitting not far from the Buddha, cross-legged, his body set straight, and mindfulness brought to the present. The Buddha saw him meditating there.

2 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

3 "As a rocky mountain
is unwavering and well grounded,
so when delusion ends,
a monk, like a mountain, doesn't tremble."

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3.5 — WITH MAHĀMOGGALLĀNA

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Mahāmoggallāna was sitting not far from the Buddha, cross-legged, with his body straight and mindfulness of the body well-established in himself. The Buddha saw him meditating there.

2 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

3 "With mindfulness of the body established,
restrained in the six fields of contact,
a mendicant always immersed in samādhi
would know extinguishment in themselves."

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3.6 — WITH PILINDAVACCHA

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground. Now at that time Venerable Pilindavaccha addressed the mendicants as "lowlifes". Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, Venerable Pilindavaccha addresses the mendicants as 'lowlifes'."

2 So the Buddha addressed one of the monks, "Please, monk, in my name tell the mendicant Pilindavaccha that the Teacher summons him." "Yes, sir," that monk replied. He went to Pilindavaccha and said to him, "Reverend Pilindavaccha, the Teacher summons you."

3 "Yes, reverend," Pilindavaccha replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him: "Is it really true, Vaccha, that you addressed the mendicants as 'lowlifes'?" "Yes, sir," he replied.

4 Then, having applied his mind to Pilindavaccha's past lives, the Buddha said to the mendicants, "Mendicants, don't complain about the mendicant Vaccha. He doesn't address the mendicants as 'lowlifes' out of hate. For five hundred lives without interruption he was reborn in a brahmin family. For a long time, he has addressed people as 'lowlife'. That's why he addresses the mendicants as 'lowlifes'."

5 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

6 “In whom dwells no deceit or conceit,
rid of greed, unselfish, <j>with no need for hope,
with anger cast aside, quenched:
they are a brahmin, an ascetic, a mendicant.”

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3.7 — SAKKA'S HEARTFELT SAYING

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground. Now at that time Venerable Mahākassapa was staying in the Pipphali cave. Having entered a certain state of immersion, he sat cross-legged for seven days without moving. When seven days had passed, Mahākassapa emerged from that state of immersion. It occurred to him, "Why not enter Rājagaha for almsfood?"

2 Now at that time five hundred deities were ready and eager for the chance to offer alms to Mahākassapa. But Mahākasspa turned down those deities. In the morning, he robed up, took his bowl and robe, and entered Rājagaha for alms.

3 Now at that time Sakka, lord of gods, wished to give alms to Mahākassapa. Having manifested in the appearance of an embroiderer, he wove the thread. The titan maiden Sujā spun it onto the spindle. Then, as Mahākassapa wandered indiscriminately for almsfood in Rājagaha, he approached Sakka's house.

3.2 Seeing Mahākassapa coming off in the distance, Sakka came out of his house, greeted him, and took the bowl from his hand. He re-entered the house and filled the bowl with rice from the pot. That almsfood had many tasty soups and sauces. Then it occurred to Mahākassapa, "Now, what being is this who has such psychic power?" It occurred to him, "This is Sakka, lord of gods."

3.3 Knowing this, he said to Sakka, “This is your doing, Kosiya; don’t do such a thing again.” “But Honorable Kassapa, we too need merit! We too ought to make merit.”

4 Then Sakka bowed and respectfully circled Mahākassapa, keeping him on his right. Then he rose into the air and, sitting cross-legged in midair, expressed this heartfelt sentiment three times: “Oh the gift, the best gift is well established in Kassapa! Oh the gift, the best gift is well established in Kassapa! Oh the gift, the best gift is well established in Kassapa!” With clairaudience that is purified and superhuman, the Buddha heard Sakka express this heartfelt sentiment while sitting in the sky.

5 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

6 “A mendicant who relies on alms,
self-supported, providing for no other;
the unaffected one is envied by even the gods,
calm and ever mindful.”

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3.8 — ONE WHO EATS ONLY ALMSFOOD

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time, after the meal, on return from almsround, several mendicants sat together in the pavilion by the kareri tree and this discussion came up among them:

2 "Reverends, when a mendicant who eats only almsfood is wandering for alms, from time to time they get to see pleasing sights, hear pleasing sounds, smell pleasing odors, taste pleasing flavors, and encounter pleasing touches. They wander for alms being honored, respected, revered, venerated, and esteemed. Come, we too should eat only almsfood. From time to time we too will get to see pleasing sights, hear pleasing sounds, smell pleasing odors, taste pleasing flavors, and encounter pleasing touches. We too shall wander for alms being honored, respected, revered, venerated, and esteemed." At that point the conversation among those mendicants was left unfinished.

3 Then in the late afternoon, the Buddha came out of retreat and went to the pavilion by the kareri tree, where he sat down on the seat spread out and addressed the mendicants: "Mendicants, what were you sitting talking about just now? What conversation was left unfinished?"

4 So the mendicants told him what they had been talking about. The Buddha said,

6 “Mendicants, it is not appropriate for you gentlemen who have gone forth out of faith from the lay life to homelessness to talk about such things. When you’re sitting together you should do one of two things: discuss the teachings or keep noble silence.”

7 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

8 “A mendicant who relies on alms,
self-supported, providing for no other;
the unaffected one is envied by even the gods,
but not if they’re after popularity and reputation.”

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3.9 — PROFESSIONS

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time, after the meal, on return from almsround, several mendicants sat together in the pavilion and this discussion came up among them: "Who knows a craft? Who is studying which craft? Which is the best craft?"

2 In answer, some said that elephant-craft is the best of crafts. Others said that the best craft is horse-craft, or chariot-craft, or archery, or swordsmanship, or arithmetic, or accounting, or calculating, or writing, or poetry, or cosmology, or geomancy. At that point the conversation among those mendicants was left unfinished.

3 Then in the late afternoon, the Buddha came out of retreat and went to the assembly hall. He sat down on the seat spread out, and addressed the mendicants: "Mendicants, what were you sitting talking about just now? What conversation was left unfinished?"

4 So the mendicants told him what they had been talking about when the Buddha arrived. The Buddha said,

6 "Mendicants, it is not appropriate for you gentlemen who have gone forth out of faith from the lay life to homelessness to talk about such things. When you're sitting together you should do one of two things: discuss the teachings or keep noble silence."

7 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

8 “Living without a craft, light, wanting what is best,
with senses controlled, everywhere free;
a migrant with no bastion, unselfish, <j>with no need for hope,
having given up conceit, wandering alone: <j>that is a mendicant.”

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3.10 — THE WORLD

✦

1 So I have heard. At one time, when he was first awakened, the Buddha was staying in Uruvelā at the root of the tree of awakening on the bank of the Nerañjarā River. There the Buddha sat cross-legged for seven days without moving, experiencing the bliss of freedom.

2 When seven days had passed, the Buddha emerged from that state of immersion and surveyed the world with the eye of a Buddha. He saw sentient beings tormented with many torments, and burning with many fevers born of greed, hate, and delusion.

3 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

4 “This world, born in torment,
overcome by contact, speaks of disease as the self.
For however you imagine it,
it turns out to be something else.

5 The world is attached to continued existence, <j>overcome by continued existence,
taking pleasure only in continued existence, <j>yet it becomes something else.
What it enjoys, that is the fear;
what it fears, that is the suffering.
But this spiritual life is led
in order to give up continued existence.

6 Of the ascetics and brahmins who say that through continued existence one is freed from continued existence, none are themselves freed from continued existence, I say. Of the ascetics and brahmins who say that through nonexistence one escapes from existence, none have themselves escaped from existence, I say.

7 For this suffering originates dependent on all attachment. With the ending of all grasping there is no origination of suffering. Just look at this world! Mired in many ways by ignorance, beings in love with being are not released from continued existence. Whatever states of continued existence there are—everywhere, all over—all are impermanent, suffering, and perishable.

8 One who sees truly like this,
with right wisdom,
gives up craving for continued existence,
while not looking forward to nonexistence.
Extinguishment comes <j>from the ending of all cravings;
fading away and cessation no residue left behind.

9 There is no further existence
for that mendicant extinguished by not grasping.
Victorious in battle, such a one has defeated Māra;
they've gone beyond all states of existence."

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4.1 — WITH MEGHIYA

✦

1 So I have heard. At one time the Buddha was staying near Cālikā, on the Cālikā mountain. Now, at that time Venerable Meghiya was the Buddha's attendant. Then Venerable Meghiya went up to the Buddha, bowed, stood to one side, and said to him, "Sir, I'd like to enter Jantu village for alms." "Please, Meghiya, go at your convenience."

2 Then Meghiya robed up in the morning and, taking his bowl and robe, entered Jantu village for alms. After the meal, on his return from almsround in Jantu village, he went to the shore of Kimikālā River. As he was going for a walk along the shore of the river he saw a lovely and delightful mango grove.

2.2 Seeing this, it occurred to him, "Oh, this mango grove is lovely and delightful! This is good enough for striving for a gentleman wanting to strive. If the Buddha allows me, I'll come back to this mango grove to meditate."

3 Then Venerable Meghiya went up to the Buddha, bowed, sat down to one side, and told him what had happened, adding,

4 "If the Buddha allows me, I'll go back to that mango grove to meditate."

5 When he had spoken, the Buddha said to him, "We're alone, Meghiya. Wait until another mendicant comes."

6 For a second time Meghiya said to the Buddha, “Sir, the Buddha has nothing more to do, and nothing that needs improvement. But I have. If you allow me, I’ll go back to that mango grove to meditate.” For a second time the Buddha said, “We’re alone, Meghiya. Wait until another mendicant comes.”

7 For a third time Meghiya said to the Buddha, “Sir, the Buddha has nothing more to do, and nothing that needs improvement. But I have. If you allow me, I’ll go back to that mango grove to meditate.” “Meghiya, since you speak of striving in meditation, what can I say? Please, Meghiya, go at your convenience.”

8 Then Meghiya got up from his seat, bowed and respectfully circled the Buddha, keeping him on his right. Then he went to that mango grove, and, having plunged deep into it, sat at the root of a certain tree for the day’s meditation. But while Meghiya was meditating in that mango grove he was beset mostly by three kinds of bad, unskillful thoughts, namely, sensual, malicious, and cruel thoughts.

9 Then he thought, “Oh lord, how incredible, how amazing! I’ve gone forth out of faith from the lay life to homelessness, but I’m still harassed by these three kinds of bad, unskillful thoughts: sensual, malicious, and cruel thoughts.”

10 Then in the late afternoon, Venerable Meghiya came out of retreat and went to the Buddha. He bowed, sat down to one side, and told the Buddha what had happened.

11 “Meghiya, when the heart’s release is not ripe, five things help it ripen. What five?

12 Firstly, a mendicant has good friends, companions, and associates. This is the first thing …

13 Furthermore, a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. This is the second thing …

14 Furthermore, a mendicant gets to take part in talk about self-effacement that helps open the heart and leads solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment when they want, without trouble or difficulty. That is, talk about fewness of wishes, contentment, seclusion, aloofness, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom. This is the third thing …

15 Furthermore, a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. This is the fourth thing …

16 Furthermore, a mendicant is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is the fifth thing that, when the heart's release is not ripe, helps it ripen. These are the five things that, when the heart's release is not ripe, help it ripen.

17 A mendicant with good friends, companions, and associates can expect to be ethical …

18 A mendicant with good friends, companions, and associates can expect to take part in talk about self-effacement that helps open the heart …

19 A mendicant with good friends, companions, and associates can expect to be energetic …

20 A mendicant with good friends, companions, and associates can expect to be wise …

21 But then, a mendicant grounded on these five things should develop four further things. They should develop the perception of ugliness to give up greed, love to give up hate, mindfulness of breathing to cut off thinking, and perception of impermanence to uproot the conceit 'I am'. When you perceive impermanence, the perception of not-self becomes stabilized. Perceiving not-self, you uproot the conceit 'I am' and attain extinguishment in this very life."

22 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

23 "Lesser thoughts and subtle thoughts
arise, springing up in the mind.
Not understanding these thoughts,
one with mind astray runs from one thing to the next.

24 Having understood these thoughts
that arise, springing up in the mind,
an awakened one—keen, restrained, and mindful—
has given them up without remainder."

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4.2 — RESTLESS

✦

1 So I have heard. At one time the Buddha was staying in the sal forest of the Mallas at Upavattana near Kusinārā. Now at that time several mendicants were staying not far from the Buddha in a wilderness hut. They were haughty, insolent, fickle, scurrilous, loose-tongued, unmindful, lacking situational awareness and immersion, with straying minds and undisciplined faculties.

2 The Buddha saw those mendicants staying nearby.

3 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

4 “Unguarded in body,
ruined by wrong view,
overcome with dullness and drowsiness,
you fall under Māra’s sway.

5 That’s why you should guard the mind,
with right thoughts your habitat,
and right view at the fore.
Having understood rise and fall,
a mendicant who has overcome <j>dullness and drowsiness
would abandon all bad destinies.”

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4.3 — THE COWHERD

✦

1 So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants. And then the Buddha left the road, went to the root of a certain tree, and sat down on the seat spread out.

2 Then a certain cowherd went up to the Buddha, bowed, and sat down to one side. The Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk.

3 Then the cowherd said to the Buddha, "Sir, would the Buddha, together with the mendicant Saṅgha, please accept tomorrow's meal from me?" The Buddha consented with silence. Then, knowing that the Buddha had consented, the cowherd rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

4 And when the night had passed the cowherd had plenty of thick milk-rice prepared in his own home, with fresh ghee. Then he had the Buddha informed of the time, saying, "Sir, it's time. The meal is ready."

5 The Buddha robed up, took his bowl and robe and, together with the Saṅgha of monks, went to the house of that cowherd, where he sat down on the prepared seat in the dining hall. Then the cowherd served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with a thick milk-rice and fresh ghee.

5.2 When the Buddha had eaten and washed his hand and bowl, the cowherd took a low seat and sat to one side. The Buddha then educated, encouraged, fired up, and inspired him with a teaching, after which he got up and left. But soon after the Buddha had left, the cowherd was killed by a certain man in the gap between village perimeters.

6 Then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened.

7 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

8 "A wrongly directed mind
would do you more harm
than a hater to the hated,
or an enemy to their foe."

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4.4 — THE SPIRIT'S BLOW

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground. At that time the venerables Sāriputta and Moggallāna were staying near the pigeons' alcove. Now at that time Venerable Sāriputta was sitting outdoors in the moonlight, his head freshly shaven, having entered a certain state of immersion.

2 Now at that time two native spirits who were friends were on their way from the north to the south on some business. They saw Sāriputta meditating there. One of the spirits said to the other, "I feel inspired, my dear, to give this ascetic a blow on the head!" The other spirit replied, "Enough, my dear, don't hit the ascetic! That is an eminent ascetic, powerful and mighty!"

3 For a second time the first spirit said to the other, "I feel inspired to give this ascetic a blow on the head!" For a second time, the other spirit replied, "Enough, don't hit the ascetic! That is an eminent ascetic, powerful and mighty!" For a third time the first spirit said to the other, "I feel inspired to give this ascetic a blow on the head!" For a third time, the other spirit replied, "Enough, don't hit the ascetic! That is an eminent ascetic, powerful and mighty!"

4 Ignoring his friend, the first spirit struck Sāriputta. The blow was so strong it would have felled a bull elephant seven or seven and a half cubits tall, or split apart a great mountain peak. But then the spirit, crying out, "I burn, I burn!" fell into the Great Hell right there.

5 With clairvoyance that is purified and superhuman, Venerable Moggallāna saw that spirit striking Venerable Sāriputta. He approached him and said, “I hope you’re keeping well, reverend, I hope you’re all right. I hope you are not in pain.” “I am keeping well, Reverend Moggallāna; but my head does hurt a little.”

6 “It’s incredible, Reverend Sāriputta, it’s amazing! How mighty and powerful is Venerable Sāriputta! Just now, a native spirit struck you on the head. The blow was so strong it would have felled a bull elephant seven or seven and a half cubits tall, or split apart a great mountain peak. Yet you say, ‘I am keeping well, Reverend Moggallāna; but my head does hurt a little.’”

7 “It’s incredible, Reverend Moggallāna, it’s amazing! How mighty and powerful is Venerable Moggallāna, in that he can even see a native spirit! Whereas I can’t even see a mud-goblin right now.”

8 With clairaudience that is purified and superhuman, the Buddha heard that discussion between those two spiritual giants.

9 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

10 “One whose mind is like a rock,
steady, never shaking,
free of desire for desirable things,

not getting annoyed when things are annoying:
from where will suffering strike one
whose mind is developed like this?”

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4.5 — A BULL ELEPHANT

✦

1 So I have heard. At one time the Buddha was staying near Kosambī in Ghosita's monastery. Now at that time Buddha lived crowded by monks, nuns, laymen, and laywomen; by rulers and their chief ministers, and monastics of other religions and their disciples. Crowded, he lived in suffering and discomfort.

1.2 Then he thought, "These days I live crowded by monks, nuns, laymen, and laywomen; by rulers and their chief ministers, and monastics of other religions and their disciples. Crowded, I live in suffering and discomfort. Why don't I live alone, withdrawn from the group?"

2 Then the Buddha robed up in the morning and, taking his bowl and robe, entered Kosambī for alms. After the meal, on his return from almsround, he set his lodgings in order himself. Taking his bowl and robe, without informing his supporters or taking leave of the mendicant Saṅgha, he set out to go wandering alone toward Pārileyyaka, with no companion. When he eventually arrived, he stayed in a protected forest grove, at the foot of a sacred sal tree.

3 A certain bull elephant was also living crowded by other males, females, younglings, and cubs. He ate the grass they'd trampled, and they ate the broken branches he dragged down. He drank muddy water, and after his bath the female elephants bumped into him. Crowded, he lived in suffering and discomfort.

3.2 Then he thought, “These days I live crowded by other males, females, younglings, and cubs. I eat the grass they’ve trampled, and they eat the broken branches I’ve dragged down. I drink muddy water, and after my bath the female elephants bump into me. Crowded, I live in suffering and discomfort. Why don’t I live alone, withdrawn from the herd?”

4 So he left the herd and went to Pārileyyaka, where he approached the Buddha in the protected forest grove at the foot of a sacred sal tree. There he attended on the Buddha, clearing the vegetation from the place where the Buddha stayed, and using his trunk to set out water for drinking and washing.

5 Then as the Buddha was in private retreat this thought came to his mind, “Formerly I lived crowded by monks, nuns, laymen, and laywomen; by rulers and their chief ministers, and monastics of other religions and their disciples. Crowded, I live in suffering and discomfort. But now I live uncrowded by monks, nuns, laymen, and laywomen; by rulers and their chief ministers, and monastics of other religions and their disciples. Being uncrowded, I live in happiness and comfort.”

6 And to the bull elephant also this thought came to mind, “Formerly I lived crowded by other males, females, younglings, and cubs. I ate the grass they’d trampled, and they ate the broken branches I’d dragged down. I drank muddy water, and after my bath the female elephants bumped into me. Crowded, I lived in suffering and discomfort.

6.2 But now I live uncrowded by other males, females, younglings, and cubs. I eat untrampled grass, and other elephants don’t eat the broken branches I have dragged down. I don’t drink muddy water, and the female

elephants don’t bump into me after my bath. Being uncrowded, I live in happiness and comfort.”

7 Then, understanding his own seclusion and knowing that elephant’s train of thought, on that occasion the Buddha expressed this heartfelt sentiment:

8 “The giant elephant,
with tusks like draft-poles,
agrees heart to heart with the spiritual giant,
since each finds joy in the woods alone.”

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4.6 — THE ALMS-GATHERER

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Bhāradvāja the Alms-Gatherer was sitting not far from the Buddha, cross-legged, with his body straight. He was one who lived in the wilderness, ate only almsfood, wore rag robes, and owned just three robes. He was of few wishes, content, secluded, aloof, and energetic, an advocate of austerities, dedicated to the higher mind.

2 The Buddha saw him meditating there.

3 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

4 "Not speaking ill nor doing harm;
restraint in the monastic code;
moderation in eating;
staying in remote lodgings;
commitment to the higher mind—
this is the instruction of the Buddhas."

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4.7 — WITH SĀRIPUTTA

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Sāriputta was sitting not far from the Buddha, cross-legged, with his body straight. He was of few wishes, content, secluded, aloof, energetic, dedicated to the higher mind.

2 The Buddha saw him meditating there.

3 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

4 "A sage of higher consciousness, diligent,
training in the ways of sagacity:
there are no sorrows for the unaffected,
calm and ever mindful."

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4.8 — WITH SUNDARĪ

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time the Buddha was honored, respected, revered, venerated, and esteemed. And he received robes, almsfood, lodgings, and medicines and supplies for the sick. And the mendicant Saṅgha was also honored, respected, revered, venerated, and esteemed.

1.2 And they received robes, almsfood, lodgings, and medicines and supplies for the sick. But the wanderers who followed other religions were not honored, respected, revered, venerated, and esteemed. And they didn't receive robes, almsfood, lodgings, and medicines and supplies for the sick.

2 Then those wanderers who followed other religions, unable to bear the esteem of the mendicant Saṅgha, approached the female wanderer Sundarī and said, "Sister, are you able to do something for the welfare of your kin?" "What can I do, masters? How can I help? I'd even give my life for the welfare of my kin."

3 "Well then, sister, frequently visit Jeta's Grove." "Yes, masters," she replied, and did as they asked.

4 When those wanderers knew that Sundarī had been clearly seen by many people frequently visiting Jeta's Grove, they killed her and dumped her in the ditch around Jeta's Grove. Then they went to see King Pasenadi of

Kosala and said to him, “Great king, we cannot find the female wanderer Sundarī.” “But where do you suspect she is?” “At Jeta’s Grove, Great King.” “Well then, search Jeta’s Grove.”

5 So the wanderers searched Jeta’s Grove. They pulled her body up from the ditch where they had dumped it, and lifted it on a bier. Having entered Sāvatthī, they went from street to street and from square to square, complaining to people:

6 “See the deed of the ascetics who follow the Sakyan! Shameless are these ascetics who follow the Sakyan, immoral and wicked. They are liars and unchaste. Sure, they claim to be of principled and moral conduct, to be chaste, truthful, ethical, and of good character. But they have no asceticism, no spirituality. Asceticism and spirituality are lost to them! Where is their asceticism, where their spirituality? They have abandoned asceticism and spirituality! How on earth can a man, having done a man’s business, kill a woman!”

7 Then at that time when the people of Sāvatthī saw the mendicants they abused and insulted them with rude, harsh words:

8 “Shameless are these ascetics who follow the Sakyan, immoral, wicked. They are liars and unchaste. Sure, they claim to be of principled and moral conduct, to be chaste, truthful, ethical, and of good character. But they have no asceticism, no spirituality. Asceticism and spirituality are lost to them! Where is their asceticism, where their spirituality? They have abandoned asceticism and spirituality! How on earth can a man, having done a man’s business, kill a woman!”

9 Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvatthī for alms. Then, after the meal, when they returned from almsround, they went up to the Buddha, bowed, sat down to one side, and told him what was happening.

11 "That rumor, mendicants, won't last long. It will only be seven days, then it will vanish. So you may respond to those critics with this verse:

12 A liar goes to hell,
as does one who denies what they did.
Both are equal in the hereafter,
those men of base deeds."

13 The mendicants memorized that verse in the Buddha's presence, then used it to respond to those critics.

15 People thought, "These ascetics who follow the Sakyan didn't do it, it was not done by them, they swear it." That rumor didn't last long. It was seven days, then it vanished.

16 Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him,

17 "It's incredible, sir, it's amazing! How well said this was by the Buddha: 'That rumor, mendicants, won't last long. It will only be seven days, then it will vanish.' That rumor has vanished, sir."

18 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

19 “People out of control stab with words,
like they stab a tusker in battle with darts.
When they hear a harsh word spoken,
a mendicant should endure with no anger in heart.”

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4.9 — WITH UPASENA

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground. Then as Venerable Upasena son of Vaṅgantā was in private retreat this thought came to his mind: "I'm so fortunate, so very fortunate! My Teacher is the Blessed One, perfected, a fully awakened Buddha.

1.2 Well explained is the teaching and training in which I have gone forth from the lay life to homelessness. My spiritual companions are ethical and of good character. I have fulfilled the precepts. My mind is unified and serene. I am a perfected one who has ended the defilements. I am of great might and power. My life has been good, and my death will be good."

2 Then, knowing that Venerable Upasena's train of thought, on that occasion the Buddha expressed this heartfelt sentiment:

3 "One who has no guilt in life,
nor grief at facing death:
that attentive one who has seen the truth,
grieves not among the grieving.

[4] For the mendicant with peaceful mind,
who has cut off craving for continued existence,
transmigration through births is finished,
there'll be no more future lives for them."

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4.10 — THE PEACEFULNESS OF SĀRIPUTTA

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Sāriputta was sitting not far from the Buddha, cross-legged, with his body straight, reviewing his own peacefulness.

2 The Buddha saw him meditating there.

3 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

4 "With mind at peace, so full of peace,
for a mendicant who has cut the cord,
transmigration through births is finished:
they're freed from Māra's bonds."

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5.1 — WHO IS MORE DEAR?

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time King Pasenadi of Kosala was upstairs in the royal longhouse together with Queen Mallikā. Then King Pasenadi addressed Queen Mallikā, "Mallikā, is there anyone more dear to you than yourself?"

2 "No, Great King, there isn't. But is there anyone more dear to you than yourself?" "For me also, Mallikā, there's no one."

3 Then King Pasenadi of Kosala came downstairs from the stilt longhouse, went to the Buddha, bowed, sat down to one side, and told him what had happened.

5 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

6 "Having explored every quarter with the mind,
one finds no one dearer than oneself.
Likewise for others, each holds themselves dear;
so one who desires self-knowledge <j>would harm no other."

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5.2 — SHORT-LIVED

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then in the late afternoon, Venerable Ānanda came out of retreat and went to the Buddha. He bowed, sat down to one side, and said to him: "It's incredible, sir, it's amazing! How short-lived was the Blessed One's mother! For seven days after the Blessed One was born, his mother passed away and was reborn in the host of joyful gods."

2 "That's so true, Ānanda! For the mothers of beings intent of awakening are short-lived. Seven days after the beings intent on awakening are born, their mothers pass away and are reborn in the host of joyful gods."

3 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

4 "Whether born or to be born,
all depart, leaving the body behind.
The skillful, understanding that all is lost,
would keenly practice the spiritual life."

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5.3 — WITH SUPPABUDDHA THE LEPER

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground. At that time in Rājagaha there was a leper called Suppabuddha. He was a poor person, destitute, and pitiful. Now, at that time the Buddha was teaching Dhamma, surrounded by a large assembly.

2 Suppabuddha saw the crowd seated off in the distance and thought, "Surely some fresh and cooked foods will be distributed there. Why don't I approach the crowd? Hopefully I'll get something to eat."

3 So he approached the crowd where he saw the Buddha teaching Dhamma, surrounded by a large assembly. When he saw this he thought, "There's no food being distributed here. The ascetic Gotama is teaching Dhamma in an assembly. Why don't I also listen to the teaching?" Right there he sat down to one side, thinking, "I also will listen to the teaching."

4 Then the Buddha focused on encompassing the minds of everyone in the assembly, thinking, "Who here is capable of understanding the teaching?" He saw Suppabuddha sitting in the assembly, and thought, "He is capable of understanding the teaching." He gave a step by step talk especially for Suppabuddha on giving, ethical conduct, and heaven.

4.2 He revealed the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation. When the Buddha knew that Suppabuddha's mind was ready, pliable, rid of hindrances, elated, and

confident he revealed the special teaching of the Buddhas: suffering, its origin, its cessation, and the path.

4.3 Just as a clean cloth rid of stains would properly absorb dye, in that very seat the stainless, immaculate vision of the Dhamma arose in Suppabuddha: "Everything that is liable to arise is liable to cease."

5 Then Suppabuddha saw, attained, understood, and fathomed the Dhamma. He went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher's instructions. He rose from his seat and went to the Buddha, bowed, sat down to one side, and said:

6 "Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

7 After Suppabuddha had been educated, encouraged, fired up, and inspired with a Dhamma talk by the Buddha, he got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. But soon after Suppabuddha had left, a cow with a baby calf charged at him and took his life.

8 Then several mendicants went up to the Buddha, bowed, sat down to one side, and said, "The leper named Suppabuddha, after being educated, encouraged, fired up, and inspired with a Dhamma talk by the Buddha, has passed away. Where has he been reborn in his next life?"

9 “Mendicants, Suppabuddha was astute. He practiced in line with the teaching, and did not trouble me about the teachings. With the ending of three fetters, Suppabuddha is a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.”

10 When he said this, one of the mendicants said to the Buddha, “What is the cause, sir, what is the reason why Suppabuddha became a leper, a poor person, destitute, and pitiful?”

11 “Once upon a time, mendicants, Suppabuddha used to be a financier’s son right here in Rājagaha. On his way to visit a park, he saw Tagarasikhī, an independent Buddha, entering the city for alms. When he saw this he thought, “Who is this leper wandering about with his leper’s robe?” Before leaving, he spat on the ground and turned his left side to Tagarasikhī.

11.2 As a result of that deed he burned in hell for many years, for many hundreds, many thousands, many hundreds of thousands of years. And as a residual result of that same deed, he became a leper right here in Rājagaha, a poor person, destitute and pitiful.

11.3 But owing to faith in the teaching and training proclaimed by the Realized One, he undertook ethics, learning, generosity, and wisdom. After undertaking these things, when his body broke up, after death, he was reborn in a good place, a heavenly realm, in the company of the gods of the thirty-three. There he outshines the other gods in beauty and glory.”

12 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

13 “As a clear-eyed man would avoid rough paths,
so long as strength is found;
an astute person in the living world,
would shun bad deeds.”

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5.4 — THE BOYS

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time, between Sāvatthī and the Jeta Grove, several boys were tormenting some fish.

2 Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms. He saw the boys tormenting the fish. He went to them and said, "Boys, do you fear pain? Do you dislike pain?" "Yes, sir," they replied. "We dislike pain."

3 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

4 "If you fear pain,
if you dislike pain,
don't do bad deeds
either openly or in secret.

5 If you should do a bad deed,
now or in the future,
you won't be freed from suffering,
though you fly away and flee."

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5.5 — SABBATH

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in the stilt longhouse of Migāra's mother in the Eastern Monastery. Now, at that time it was the sabbath, and the Buddha was sitting surrounded by the Saṅgha of monks.

2 And then, as the night was getting late, in the first watch of the night, Venerable Ānanda rose from his seat, arranged his robe over one shoulder, raised his cupped palms toward the Buddha and said, "Sir, the night is getting late. It is the first watch of the night, and the Saṅgha of monks has been sitting long. Please, sir, may the Buddha recite the monastic code to the monks." But when he said this, the Buddha kept silent.

3 For a second time, as the night was getting late, in the middle watch of the night, Ānanda rose from his seat, arranged his robe over one shoulder, raised his cupped palms toward the Buddha and said, "Sir, the night is getting late. It is the middle watch of the night, and the Saṅgha of monks has been sitting long. Please, sir, may the Buddha recite the monastic code to the monks." But for a second time the Buddha kept silent.

4 For a third time, as the night was getting late, in the last watch of the night, as dawn stirred, bringing joy to the night, Ānanda rose from his seat, arranged his robe over one shoulder, raised his cupped palms toward the Buddha and said, "Sir, the night is getting late. It is the last watch of

the night and dawn stirs, bringing joy to the night. Please, sir, may the Buddha recite the monastic code to the monks." "Ānanda, the assembly is not pure."

5 Then Venerable Mahāmoggallāna thought, "Who is the Buddha talking about?" Then he focused on encompassing the minds of everyone in the Saṅgha. He saw that unethical individual, of bad qualities, filthy, with suspicious behavior, underhand, no true ascetic or spiritual practitioner—though claiming to be one—rotten inside, festering, and depraved, sitting in the middle of the Saṅgha.

5.2 When he saw him he rose from his seat, went up to him and said, "Get up, reverend. The Buddha has seen you. You can't live in communion with the monks." But when he said this, that individual kept silent.

6 For a second time and a third time, he asked that monk to leave. But for a third time that individual kept silent.

7 Then Venerable Mahāmoggallāna took that individual by the arm, ejected him out the gate, and bolted the door. Then he went up to the Buddha, and said to him, "I have ejected that individual. The assembly is pure. Please, sir, may the Buddha recite the monastic code to the monks." "It's incredible, Moggallāna, it's amazing, how that futile man waited to be taken by the arm!"

8 Then the Buddha said to the monks, "From this day forth, monks, I will not perform the sabbath or recite the monastic code. Now you should perform the sabbath and recite the monastic code. It's impossible, monks, it can't happen that a Realized One could recite the monastic code in an impure assembly.

9 Seeing these eight incredible and amazing things the titans love the ocean. What eight?

10 The ocean gradually slants, slopes, and inclines, with no abrupt precipice. This is the first thing the titans love about the ocean.

11 Furthermore, the ocean is consistent and doesn't overflow its boundaries. This is the second thing the titans love about the ocean.

12 Furthermore, the ocean doesn't accommodate a carcass, but quickly carries it to the shore and strands it on the beach. This is the third thing the titans love about the ocean.

13 Furthermore, when they reach the ocean, all the great rivers—that is, the Ganges, Yamunā, Aciravatī, Sarabhū, and Mahī—lose their names and clans and are simply reckoned as 'the ocean'. This is the fourth thing the titans love about the ocean.

14 Furthermore, for all the world's streams that reach it, and the showers that fall from the sky, the ocean never empties or fills up. This is the fifth thing the titans love about the ocean.

15 Furthermore, the ocean has just one taste, the taste of salt. This is the sixth thing the titans love about the ocean.

16 Furthermore, the ocean is full of many kinds of treasures, such as pearls, gems, beryl, conch, quartz, coral, silver, native gold, rubies, and emeralds. This is the seventh thing the titans love about the ocean.

17 Furthermore, many great beings live in the ocean, such as leviathans, leviathan-gulpers, leviathan-gulper-gulpers, titans, dragons, and centaurs. In the ocean there are life-forms a hundred leagues long, or even two hun-

dred, three hundred, four hundred, or five hundred leagues long. This is the eighth thing the titans love about the ocean. Seeing these eight incredible and amazing things the titans love the ocean.

18 In the same way, seeing eight incredible and amazing things, monks, the mendicants love this teaching and training. What eight?

19 The ocean gradually slants, slopes, and inclines, with no abrupt precipice. In the same way in this teaching and training the penetration to enlightenment comes from gradual training, progress, and practice, not abruptly. This is the first thing the mendicants love about this teaching and training.

20 The ocean is consistent and doesn't overflow its boundaries. In the same way, when a training rule is laid down for my disciples they wouldn't break it even for the sake of their own life. This is the second thing the mendicants love about this teaching and training.

21 The ocean doesn't accommodate a carcass, but quickly carries it to the shore and strands it on the beach. In the same way, the Saṅgha doesn't accommodate an individual who is unethical, of bad qualities, filthy, with suspicious behavior, underhand, no true ascetic or spiritual practitioner—though claiming to be one—rotten inside, festering, and depraved.

21.2 But they quickly gather and expel them. Even if such an individual is sitting in the middle of the Saṅgha, they're far from the Saṅgha, and the Saṅgha is far from them. This is the third thing the mendicants love about this teaching and training.

22 Furthermore, when they reach the ocean, all the great rivers—that is, the Ganges, Yamunā, Aciravatī, Sarabhū, and Mahī—lose their names and clans and are simply reckoned as ‘the ocean’. In the same way, when they go forth from the lay life to homelessness, all four classes—aristocrats, brahmins, peasants, and menials—lose their former names and clans and are simply reckoned as ‘ascetics who follow the Sakyan’. This is the fourth thing the mendicants love about this teaching and training.

23 For all the world’s streams that reach it, and the showers that fall from the sky, the ocean never empties or fills up. In the same way, though several mendicants become fully extinguished in the element of extinguishment with no residue, the element of extinguishment never empties or fills up. This is the fifth thing the mendicants love about this teaching and training.

24 The ocean has just one taste, the taste of salt. In the same way, this teaching and training has one taste, the taste of freedom. This is the sixth thing the mendicants love about this teaching and training.

25 The ocean is full of many kinds of treasures, such as pearls, gems, beryl, conch, quartz, coral, silver, native gold, rubies, and emeralds. In the same way, this teaching and training is full of many kinds of treasures, such as the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path. This is the seventh thing the mendicants love about this teaching and training.

26 Many great beings live in the ocean, such as leviathans, leviathan-gulpers, leviathan-gulper-gulpers, titans, dragons, and centaurs. In the ocean there are life-forms a hundred leagues long, or even two hundred, three hundred, four hundred, or five hundred leagues long. In the same way, great beings live in this teaching and training, and these are those beings.

26.2 The stream-enterer and the one practicing to realize the fruit of stream-entry. The once-returner and the one practicing to realize the fruit of once-return. The non-returner and the one practicing to realize the fruit of non-return. The perfected one, and the one practicing for perfection. This is the eighth thing the mendicants love about this teaching and training.

26.3 Seeing these eight incredible and amazing things, the mendicants love this teaching and training."

27 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

28 "The rain saturates things that are covered up;
it doesn't saturate things that are open.
Therefore you should open up a covered thing,
so the rain will not saturate it."

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5.6 — WITH SOṆA

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Mahākaccāna was staying in the land of the Avantis near Kuraraghara on Steep Mountain. And the layman Soṇa of the Sharp Ears was Mahākaccāna's attendant.

2 Then as Soṇa was in private retreat this thought came to his mind, "As I understand Master Mahākaccāna's teachings, it's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don't I shave off my hair and beard, dress in ocher robes, and go forth from lay life to homelessness?"

3 Then Soṇa went up to Mahākaccāna, bowed, sat down to one side, and told him what he was thinking. Then he said,

4 "May Master Mahākaccāna please give me the going forth!"

5 When this was said, Mahākaccāna said to him, "It's hard to lead the spiritual life as long as you live, eating in one part of the day and sleeping alone. Come now, Soṇa, while remaining a layperson just as you are, devote yourself to the instructions of the Buddhas, leading the spiritual life at suitable times, eating in one part of the day and sleeping alone." Then Soṇa's aspiration to go forth died down.

6 For a second time, while in private retreat the thought came to Soṇa that he should go forth, but the outcome was the same.

7 For a third time, as Soṇa was in private retreat this thought came to his mind, “As I understand Master Mahākaccāna’s teachings, it’s not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don’t I shave off my hair and beard, dress in ocher robes, and go forth from lay life to homelessness?” For a third time, Soṇa went up to Mahākaccāna, bowed, sat down to one side, and told him what he was thinking. Then he said,

8 “May Master Mahākaccāna please give me the going forth!”

9 Then Mahākaccāna gave Soṇa the going forth. Now at that time the southern region, including Avanti, was short of monks. It took three years and much struggle and difficulty before Venerable Mahākaccāna was able to assemble from here and there a Saṅgha consisting of ten monks and give Venerable Soṇa the full ordination.

10 Then as Venerable Soṇa was in private retreat this thought came to his mind, “I have not personally seen the Buddha. I have only heard reports that that Blessed One is like this or like that. If my mentor allows, I should go to see that Blessed One, the perfected one, the fully awakened Buddha.”

11 Then in the late afternoon, Soṇa came out of retreat, went up to Mahākaccāna, bowed, sat down to one side, and told him what he was thinking. Then Mahākaccāna said,

13 “Good, good, Soṇa! Go to see the Blessed One, the perfected one, the fully awakened Buddha. You will see that Blessed One who is impressive and inspiring, with peaceful faculties and heart, attained to the highest self-control and serenity, like an elephant with tamed, guarded, and con-

trolled faculties. On seeing him, in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably, saying, 'Sir, my mentor Venerable Mahākaccāna bows with his head to your feet. He asks if you are healthy and well, nimble, strong, and living comfortably.'"

14 Saying, "Yes, sir," Soṇa welcomed and agreed with Mahākaccāna's words. He rose from his seat, bowed, and respectfully circled Mahākaccāna, keeping him on his right. Then he set his lodgings in order and, taking his bowl and robe, set out for Sāvatthī. Eventually he came to Sāvatthī and Jeta's Grove. He went up to the Buddha, bowed, and sat down to one side.

14.2 Soṇa said to the Buddha, "Sir, my mentor Venerable Mahākaccāna bows with his head to your feet. He asks if you are healthy and well, nimble, strong, and living comfortably."

15 "I hope you're keeping well, mendicant, I hope you're all right. And I hope you have arrived from your journey unwearied, having had no trouble getting almsfood." "I'm keeping well, Blessed One, I'm all right. And I have arrived from my journey unwearied, having had no trouble getting almsfood."

16 Then the Buddha said to Venerable Ānanda, "Prepare lodgings for this visiting mendicant." Then Venerable Ānanda thought, "When the Buddha orders me to prepare lodgings for a specific mendicant, he wishes to stay in the same dwelling with that mendicant. The Buddha wishes to stay together with Venerable Soṇa." He prepared lodgings for Soṇa in the same dwelling where the Buddha was staying.

17 The Buddha spent much of the night sitting meditation in the open. Then he got up from his seat, washed his feet, and entered the dwelling. Venerable Soṇa did the same. Then the Buddha rose at the crack of dawn and addressed Soṇa, "Speak some Dhamma, mendicant, as you feel inspired."

18 "Yes, sir," replied Soṇa. He intoned all sixteen discourses in the Chapter of the Eights. When Soṇa finished his intoning, the Buddha applauded, saying, "Good, good, mendicant! You have learned the sixteen discourses of the Chapter of the Eights well, you have applied the mind and remembered it well. You are a good speaker, with a polished, clear, and articulate voice that expresses the meaning. How many rains have you been ordained, mendicant?"

18.2 "I have one rains, Blessed One." "But why did it take you so long to make it?" "Sir, I have long seen the drawbacks of sensual pleasures, yet living in a house is cramped, with many duties and much to do."

19 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

20 "Seeing the danger of the world,
I understood the truth without attachments.
The Noble One does not delight in evil,
the Pure One does not delight in evil."

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5.7 — WITH REVATA THE DOUBTER

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Revata the Doubter was sitting not far from the Buddha, cross-legged, with his body straight, reviewing his own purification by traversing doubt.

2 The Buddha saw him meditating there.

3 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

4 "Any doubts about this life or the next,
about one's own experiences or those of another:
those who meditate give them all up,
keenly practicing the spiritual life."

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5.8 — SCHISM IN THE SAṄGHA

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground. Now at that time Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms.

2 Devadatta saw him wandering for alms, so he went up to him and said, "From this day forth, Reverend Ānanda, I shall perform the sabbath and legal proceedings of the Saṅgha apart from the Buddha and the Saṅgha of mendicants."

3 Then Ānanda wandered for alms in Rājagaha. After the meal, on his return from almsround, he went to the Buddha, bowed, sat down to one side, and told him what had just happened, adding:

4 "Today, sir, Devadatta will split the Saṅgha. He will perform the sabbath and legal proceedings of the Saṅgha."

5 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

6 "It's easy for the good to do good,
but for the bad, doing good is hard.
For the bad, it's easy to do bad,
but for the noble ones, doing bad is hard."

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5.9 — TEASING

✦

1 So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants. Now at that time several young students were passing by not far from the Buddha in a teasing manner. The Buddha saw them.

2 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

3 "Dolts pretending to be astute,
they talk, their words out of bounds.
They blab at will, their mouths agape,
and no one knows what leads them on."

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5.10 — WITH CŪḶAPANTHAKA

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Cūḷapanthaka was sitting not far from the Buddha, cross-legged, his body set straight, and mindfulness brought to the present.

2 The Buddha saw him meditating there.

3 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

4 "Steady in body, steady in mind,
standing, sitting or lying down:
a mendicant focusing on this mindfulness
gains an ever higher distinction.
And when they have done so,
they vanish from the King of Death."

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6.1 — SURRENDERING THE LIFE FORCE

✦

1 So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms. Then, after the meal, on his return from almsround, he addressed Venerable Ānanda: "Ānanda, get your sitting cloth. Let's go to the Cāpāla Shrine for the day's meditation."

2 "Yes, sir," replied Ānanda. Taking his sitting cloth he followed behind the Buddha. Then the Buddha went up to the Cāpāla Shrine, where he sat down on the seat spread out. When he was seated he said to Venerable Ānanda:

3 "Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Seven Maidens, Many Sons, Sārandada, and Cāpāla Shrines are all lovely. Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live for the proper lifespan or what's left of it.

3.2 The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live for the proper lifespan or what's left of it."

4 But Ānanda didn't get it, even though the Buddha dropped such an obvious hint, such a clear sign. He didn't beg the Buddha, "Sir, may the Blessed One please remain for the proper lifespan! May the Holy One please remain for the proper lifespan! That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans." For his mind was as if possessed by Māra. For a second time ... For a third time, the Buddha said to Ānanda:

5 "Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Seven Maidens, Many Sons, Sārandada, and Cāpāla Shrines are all lovely. Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live for the proper lifespan or what's left of it.

5.2 The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live for the proper lifespan or what's left of it."

6 But Ānanda didn't get it, even though the Buddha dropped such an obvious hint, such a clear sign. He didn't beg the Buddha, "Sir, may the Blessed One please remain for the proper lifespan! May the Holy One please remain for the proper lifespan! That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans." For his mind was as if possessed by Māra.

7 Then the Buddha said to Venerable Ānanda, “Go now, Ānanda, at your convenience.” “Yes, sir,” replied Ānanda. He rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before sitting at the root of a tree close by.

8 And then, not long after Ānanda had left, Māra the Wicked went up to the Buddha, stood to one side, and said to him:

9 “May the Blessed One now be fully extinguished! May the Holy One now be fully extinguished! Now is the time for the full extinguishment of the Buddha. Sir, you once made this statement: ‘Wicked One, I shall not be fully extinguished until I have monk disciples who are competent, educated, assured, learned, have memorized the teachings, and practice in line with the principle of the teaching. Not until they practice properly, living in line with the teaching. Not until they’ve learned their own denomination, and explain, teach, assert, establish, disclose, analyze, and make it clear.

9.2 Not until they can legitimately and completely refute the doctrines of others that come up, and teach with a demonstrable basis.’ Today you do have such monk disciples. May the Blessed One now be fully extinguished! May the Holy One now be fully extinguished! Now is the time for the full extinguishment of the Buddha.

10 Sir, you once made this statement: ‘Wicked One, I shall not be fully extinguished until I have nun disciples who are competent, educated, self-assured, learned …’ … Today you do have such nun disciples.

11 ‘Wicked One, I shall not be fully extinguished until I have layman disciples who are competent, educated, self-assured, learned …’ Today you do have such layman disciples.

12 ‘Wicked One, I shall not be fully extinguished until I have laywoman disciples who are competent, educated, self-assured, learned …’ Today you do have such laywoman disciples. May the Blessed One now be fully extinguished! May the Holy One now be fully extinguished! Now is the time for the full extinguishment of the Buddha.

13 Sir, you once made this statement: ‘I shall not be fully extinguished until my spiritual path is successful and prosperous, extensive, popular, widespread, and fully revealed among gods and humans.’ Today your spiritual path is successful and prosperous, extensive, popular, widespread, and fully revealed among gods and humans. May the Blessed One now be fully extinguished! May the Holy One now be fully extinguished! Now is the time for the full extinguishment of the Buddha.”

14 When this was said, the Buddha said to Māra, “Relax, Wicked One. The full extinguishment of the Realized One will be soon. Three months from now the Realized One will be fully extinguished.”

15 So at the Cāpāla Shrine the Buddha, mindful and aware, surrendered the life force. When he did so there was a great earthquake, awe-inspiring and hair-raising, and thunder cracked the sky.

16 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

17 “Comparing the incomparable <j>with the creation of prolonged life,
the sage surrendered the life force.
Happy inside, serene,
he shattered self-creation like a suit of armor.”

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6.2 — SEVEN MATTED-HAIR ASCETICS

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in the stilt longhouse of Migāra's mother in the Eastern Monastery. Then in the late afternoon, the Buddha came out of retreat and sat outside the gate. Then King Pasenadi of Kosala went up to the Buddha, bowed, and sat down to one side.

2 Now at that time seven matted-hair ascetics, seven Jain ascetics, seven naked ascetics, seven one-cloth ascetics, and seven wanderers passed by not far from the Buddha. Their armpits and bodies were hairy, and their nails were long; and they carried their pack with shoulder-poles.

3 King Pasenadi saw them passing by. He got up from his seat, arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward those various ascetics, and pronounced his name three times: "Sirs, I am Pasenadi, king of Kosala! I am Pasenadi, king of Kosala! I am Pasenadi, king of Kosala!"

4 Then, not long after those ascetics had left, King Pasenadi went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, these are among those in the world who are perfected or who are on the path to perfection!"

5 "Great king, as a layman enjoying sensual pleasures, living at home with your children, using sandalwood imported from Kāsi, wearing garlands, fragrance, and makeup, and accepting gold and currency, it's hard for you

to know who is perfected or on the path to perfection.

6 You can get to know a person's ethics by living with them. But only after a long time, not casually; only when attentive, not when inattentive; and only by the wise, not the witless. You can get to know a person's purity by dealing with them. ... You can get to know a person's resilience in times of trouble. ... You can get to know a person's wisdom by discussion. But only after a long time, not casually; only when attentive, not when inattentive; and only by the wise, not the witless."

7 "It's incredible, sir, it's amazing, how well said this was by the Buddha. ...

8 Sir, these are my spies, my undercover agents returning after spying on the country. I shall later make use of what they first spied out. Now—when they have rinsed off the dust and dirt, and are nicely bathed and anointed, with hair and beard dressed, and dressed in white—they will amuse themselves, supplied and provided with the five kinds of sensual stimulation."

9 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

10 "Don't strive in every situation,
don't become another's man.
Don't live depending on another,
and don't use the teaching to make money."

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6.3 — THE BUDDHA'S REVIEWING

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time the Buddha was sitting reviewing his own giving up of many bad, unskillful qualities, and the many skillful qualities he had fully developed.

2 Then, knowing the many bad, unskillful qualities that he had given up and the many skillful qualities he had fully developed, on that occasion the Buddha expressed this heartfelt sentiment:

3 "What was before then was not;
what before was not then was.
It never was, nor will it be,
nor is it found today."

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6.4 — FOLLOWERS OF VARIOUS OTHER RELIGIONS (1ST)

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time several ascetics, brahmins, and wanderers who followed various other religions were residing in Sāvatthī, holding different views, beliefs, and opinions, relying on different views.

2 There were some ascetics and brahmins who had this doctrine and view: "The cosmos is eternal. This is the only truth, anything else is futile."

3 Others held views such as the following, each regarding their own view as true and others as silly. "The cosmos is not eternal."

4 "The cosmos is finite."

5 "The cosmos is infinite."

6 "The soul and the body are one and the same."

7 "The soul is one thing, the body another."

8 "A realized one still exists after death."

9 "A realized one no longer exists after death."

10 "A realized one both still exists and no longer exists after death."

11 "A realized one neither still exists nor no longer exists after death."

12 They were fighting, quarreling, and disputing, continually wounding each other with barbed words: “Such is Truth, such is not Truth! Such is not Truth, such is Truth!”

13 Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvatthī for alms. Then, after the meal, when they returned from almsround, they went up to the Buddha, bowed, sat down to one side, and told him what was happening. The Buddha said:

16 “The wanderers of other religions are blind and sightless. They don’t understand what is beneficial or what is not beneficial, nor what is the truth and what is not the truth. That’s why they are fighting, quarreling, and disputing, continually wounding each other with barbed words.

17 Once upon a time, mendicants, right here in Sāvatthī there was a certain king. Then the king addressed a man, ‘Please, my man, gather all those blind from birth throughout Sāvatthī and bring them together in one place.’ ‘Yes, Your Majesty,’ that man replied. He did as the king asked, then said to him, ‘Your Majesty, the blind people throughout Sāvatthī have been gathered.’ ‘Well then, lad, show them an elephant.’ ‘Yes, Your Majesty,’ that man replied. He did as the king asked.

18 To some of the blind people he showed the elephant’s head, saying, ‘Here is the elephant.’ To some of them he showed the elephant’s ear, saying, ‘Here is the elephant.’ To some of them he showed the elephant’s tusk, saying, ‘Here is the elephant.’ To some of them he showed the elephant’s trunk, saying, ‘Here is the elephant.’

18.2 To some of them he showed the elephant's flank, saying, 'Here is the elephant.' To some of them he showed the elephant's leg, saying, 'Here is the elephant.' To some of them he showed the elephant's thigh, saying, 'Here is the elephant.' To some of them he showed the elephant's tail, saying, 'Here is the elephant.' To some of them he showed the tip of the elephant's tail, saying, 'Here is the elephant.'

19 Then he approached the king and said, 'Your Majesty, the blind people have been shown the elephant. Please go at your convenience.'

20 Then the king went up to the blind people and said, 'Have you seen the elephant?' 'Yes, Your Majesty, we have been shown the elephant.' 'Then tell us, what kind of thing is an elephant?'

21 The blind people who had been shown the elephant's head said, 'Your Majesty, an elephant is like a pot.'

22 Those who had been shown the ear said, 'An elephant is like a winnowing fan.'

23 Those who had been shown the tusk said, 'An elephant is like a ploughshare.'

24 Those who had been shown the trunk said, 'An elephant is like a draft-pole.'

25 Those who had been shown the flank said, 'An elephant is like a storehouse.'

26 Those who had been shown the leg said, 'An elephant is like a pillar.'

27 Those who had been shown the thigh said, 'An elephant is like a mortar.'

28 Those who had been shown the tail said, ‘An elephant is like a pestle.’

29 Those who had been shown the tip of the tail said, ‘An elephant is like a broom.’

30 Saying, ‘Such is an elephant, not such! Such is not an elephant, such is!’ they punched each other with their fists. At that, the king was pleased.

31 In the same way, mendicants, the wanderers of other religions are blind and sightless. They don’t understand what is beneficial or what is not beneficial, nor what is the truth and what is not the truth. That’s why they are fighting, quarreling, and disputing, continually wounding each other with barbed words. ‘Such is Truth, such is not! Such is not Truth, such is!’”

32 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

33 “Some ascetics and brahmins, it seems,
cling to these things.
Arguing, they dispute,
the folk who see just one part.”

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6.5 — Followers of Various Other Religions (2nd)

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time several ascetics, brahmins, and wanderers who followed various other religions were residing in Sāvatthī, holding different views, beliefs, and opinions, relying on different views.

2 There were some ascetics and brahmins who had this doctrine and view: "The self and the cosmos are eternal. This is the only truth, anything else is futile."

3 Others held views such as the following, each regarding their own view as true and others as silly. "The self and the cosmos are not eternal."

4 "The self and the cosmos are both eternal and not eternal."

5 "The self and the cosmos are neither eternal nor not eternal."

6 "The self and the cosmos are made by oneself."

7 "The self and the cosmos are made by another."

8 "The self and the cosmos are made by both oneself and another."

9 "The self and the cosmos have arisen anomalously, not made by oneself or another."

10 "Pleasure and pain are eternal, and the self and the cosmos."

11 "Pleasure and pain are not eternal, and the self and the cosmos."

12 “Pleasure and pain are both eternal and not eternal, and the self and the cosmos.”

13 “Pleasure and pain are neither eternal nor not eternal, and the self and the cosmos.”

14 “Pleasure and pain are made by oneself, and the self and the cosmos.”

15 “Pleasure and pain are made by another, and the self and the cosmos.”

16 “Pleasure and pain are made by both oneself and another, and the self and the cosmos.”

17 “Pleasure and pain have arisen anomalously, not made by oneself or another, and the self and the cosmos.”

18 They were fighting, quarreling, and disputing, continually wounding each other with barbed words: “Such is Truth, such is not Truth! Such is not Truth, such is Truth!”

19 Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvatthī for alms. Then, after the meal, when they returned from almsround, they went up to the Buddha, bowed, sat down to one side, and told him what was happening.

23 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

24 “Some ascetics and brahmins, it seems,
cling to these things.
They founder in mid-stream,
without reaching that objective.”

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6.6 — FOLLOWERS OF VARIOUS OTHER RELIGIONS (3RD)

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time several ascetics, brahmins, and wanderers who followed various other religions were residing in Sāvatthī, holding different views, beliefs, and opinions, relying on different views.

2 There were some ascetics and brahmins who had this doctrine and view: "The self and the cosmos are eternal. This is the only truth, anything else is futile."

3 Others held views such as the following, each regarding their own view as true and others as silly. "The self and the cosmos are not eternal."

4 "The self and the cosmos are both eternal and not eternal."

5 "The self and the cosmos are neither eternal nor not eternal."

6 "The self and the cosmos are made by oneself."

7 "The self and the cosmos are made by another."

8 "The self and the cosmos are made by both oneself and another."

9 "The self and the cosmos have arisen anomalously, not made by oneself or another."

10 "Pleasure and pain are eternal, and the self and the cosmos."

11 "Pleasure and pain are not eternal, and the self and the cosmos."

12 “Pleasure and pain are both eternal and not eternal, and the self and the cosmos.”

13 “Pleasure and pain are neither eternal nor not eternal, and the self and the cosmos.”

14 “Pleasure and pain are made by oneself, and the self and the cosmos.”

15 “Pleasure and pain are made by another, and the self and the cosmos.”

16 “Pleasure and pain are made by both oneself and another, and the self and the cosmos.”

17 “Pleasure and pain have arisen anomalously, not made by oneself or another, and the self and the cosmos.”

18 They were fighting, quarreling, and disputing, continually wounding each other with barbed words: “Such is Truth, such is not Truth! Such is not Truth, such is Truth!”

19 Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvatthī for alms. Then, after the meal, when they returned from almsround, they went up to the Buddha, bowed, sat down to one side, and told him what was happening.

23 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

24 “Folk are fixated on the I-maker,
which is tied up with the other-maker.
There are some who do not realize this,
they do not see the dart.

25 But when they see this dart,
they do not think, ‘I make it’,
nor ‘another makes it’.

26 These folk are caught up in conceit,
tied by conceit, shackled by conceit.
Vehemently defending their views,
they don’t escape transmigration.”

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6.7 — WITH SUBHŪTI

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Subhūti was sitting not far from the Buddha, cross-legged, with his body straight, having attained the immersion free of placing the mind.

2 The Buddha saw him meditating there.

3 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

4 "In whom mental vibrations are cleared away,
internally clipped off entirely,
perceiving the formless, beyond chains,
having overcome the four yokes, <j>they never return."

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6.8 — THE COURTESAN

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground. Now at that time two gangs were both hopelessly in love with a certain courtesan. Fighting, quarreling, and disputing, they attacked each other with fists, stones, rods, and swords, resulting in death and deadly pain.

2 Then several mendicants robed up in the morning and, taking their bowls and robes, entered Rājagaha for alms. Then, after the meal, when they returned from almsround, they went up to the Buddha, bowed, sat down to one side, and told him what was happening.

4 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

5 "What has been attained and what is to be attained are both strewn over with dust for that one training while still sick. Those for whom the training is the essence, or precepts and observances, chastity, and service as the essence: this is one extreme. Those who say, 'There's nothing wrong with sensual pleasures': this is the second extreme.

5.2 Thus these two extremes swell the charnel grounds, while the charnel grounds swell wrong view. Not realizing these two extremes, some get stuck and some overreach. For those who realize these things, who were not found there, who did not conceive by that, there is no cycle of rebirths to be found."

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6.9 — HASTENING BY

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time the Buddha was meditating in the open during the dark of night, while oil lamps were burning.

2 And many moths were falling down and crashing down into the lamps, coming to grief and ruin. The Buddha saw the moths coming to grief.

3 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

4 "Hastening by, they miss the essence,
sprouting ever more new bonds.
Like moths falling in the flame,
some have become fixed in what is seen or heard."

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6.10 — ARISING

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Sir, so long as the Realized Ones, the perfected ones, the fully awakened Buddhas do not arise in the world, the wanderers of other religions are honored, respected, revered, venerated, and esteemed. And they receive robes, almsfood, lodgings, and medicines and supplies for the sick. But when the Realized Ones do arise in the world, the wanderers of other religions are no longer honored, respected, revered, venerated, and esteemed. And they do not receive robes, almsfood, lodgings, and medicines and supplies for the sick. Now only the Buddha is honored, respected, revered, venerated, and esteemed. And he receives robes, almsfood, lodgings, and medicines and supplies for the sick."

3 "That's so true, Ānanda. So long as the Realized Ones do not arise in the world, the wanderers of other religions are honored, respected, revered, venerated, and esteemed. And they receive robes, almsfood, lodgings, and medicines and supplies for the sick. But when the Realized Ones do arise in the world, the wanderers of other religions are no longer honored in this way.

3.2 Now only the Realized One is honored, respected, revered, venerated, and esteemed. And he receives robes, almsfood, lodgings, and medicines and supplies for the sick. And so does the mendicant Saṅgha."

4 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

5 “The glow-worm shines so long
as the beacon of the sun does not rise.
But when the dazzling sun has come up,
that light is erased and shines no more.

6 So too the sophists shine bright
so long as the Buddhas don’t arise in the world.
The sophists are not purified, nor are their disciples.
Having bad views, they are not freed from suffering.”

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7.1 — BHADDIYA THE DWARF (1ST)

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Sāriputta was educating, encouraging, firing up, and inspiring Venerable Bhaddiya the Dwarf in many ways with a Dhamma talk.

2 Then after being taught like this Bhaddiya's mind was freed from defilements by not grasping.

3 The Buddha saw what had happened.

4 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

5 "Above, below, everywhere free,
not contemplating 'I am this'.
Freed like this, he has crossed the flood
not crossed before, so as to not be reborn."

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7.2 — BHADDIYA THE DWARF (2ND)

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Sāriputta was educating, encouraging, firing up, and inspiring Venerable Bhaddiya the Dwarf in even more ways with a Dhamma talk, thinking that he was still a trainee.

2 The Buddha saw what was happening.

3 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

4 "They've cut the cycle, gone to the wishless;
the streams are dried, they flow no more.
Cut, the cycle no longer spins.
Just this is the end of suffering."

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7.3 — CLINGING (1ST)

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time most of the people in Sāvatthī overly clung to sensual pleasures. Lustful, greedy, tied, infatuated, they lived completely addicted to sensual pleasures.

2 Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvatthī for alms. Then, after the meal, when they returned from almsround, they went up to the Buddha, bowed, sat down to one side, and told him what was happening.

3 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

4 "Clinging to sensual pleasures, <j>to the chains of the senses,
blind to the faults of the fetters,
clinging to the chain of the fetters,
they'll never cross the flood so vast."

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7.4 — CLINGING (2ND)

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time most of the people in Sāvatthī clung to sensual pleasures. Lustful, greedy, tied, infatuated, attached, and blinded, they lived completely addicted to sensual pleasures.

2 Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms. He saw how attached the humans were.

3 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

4 "Blinded by sensual pleasures, wrapped in a net,
they are smothered over by craving;
bound by the kinsman of the negligent,
like a fish caught in a funnel-net trap.
They chase old age and death,
like a suckling calf its mother."

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7.5 — ANOTHER DISCOURSE WITH BHADDIYA THE DWARF

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Venerable Bhaddiya the Dwarf, closely following several mendicants, approached the Buddha.

2 The Buddha saw Venerable Bhaddiya coming off in the distance—ugly, unsightly, deformed, and despised by most of the mendicants. The Buddha addressed the mendicants:

3 "Mendicants, do you see this monk coming—ugly, unsightly, deformed, and despised by most of the mendicants?" "Yes, sir."

4 "That mendicant is very mighty and powerful. It's not easy to find an attainment that he has not already attained. And he has realized the supreme culmination of the spiritual path in this very life. He lives having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness."

5 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

6 "With faultless parts and white canopy,
the one-spoked chariot rolls on.
See it come, untroubled,
with stream cut, unbound."

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7.6 — THE ENDING OF CRAVING

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Koṇḍañña Who Understood was sitting not far from the Buddha, cross-legged, with his body straight, reviewing the freedom through the ending of craving.

2 The Buddha saw him meditating there.

3 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

4 "There is no root or ground or leaves for them,
so where would creepers sprout from?
That attentive one is released from bonds:
who is worthy to criticize them?
Even the gods praise them,
and by the Divinity, too, they're praised."

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7.7 — THE ENDING OF PROLIFERATION

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time the Buddha was sitting reviewing his own giving up of the judgments driven by the proliferation of perceptions.

2 Then, understanding his own giving up of the judgments driven by the proliferation of perceptions, on that occasion the Buddha expressed this heartfelt sentiment:

3 "There is no proliferation remaining in those
who have passed beyond the halter and cross-bar.
The sage who lives without craving
is never scorned by the world with its gods."

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7.8 — KACCĀNA

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Mahākaccāna was sitting not far from the Buddha, cross-legged, with his body straight and mindfulness of the body well-established internally on the present.

2 The Buddha saw him meditating there.

3 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

4 "Their mindfulness would always
be established in the body, constant:
'It might not be, and it might not be mine,
It will not be, and it will not be mine.'
Meditating stage by stage on that,
in time they'd cross over clinging."

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7.9 — THE WELL

✦

1 So I have heard. At one time the Buddha was wandering in the land of the Mallas together with a large Saṅgha of mendicants when he arrived at a brahmin town of the Mallas named Thūṇa.

1.2 The brahmins and householders of Thūṇa heard: "It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—while wandering in the land of the Mallas has arrived at Thūṇa, together with a large Saṅgha of mendicants." They filled the well with grass and hay right to the top, thinking, "Don't let these shavelings, these fake ascetics drink the water."

2 And then the Buddha left the road, went to the root of a tree, and sat down on the seat spread out. When he was seated he said to Venerable Ānanda: "Go on then, Ānanda, fetch me some water from that well."

3 When he said this, Venerable Ānanda said to the Buddha, "Just now, sir, the brahmins and householders of Thūṇa filled the well with grass and hay right to the top, thinking, 'Don't let these shavelings, these fake ascetics drink the water.'"

4 For a second time … For a third time, the Buddha said to Ānanda: "Go on then, Ānanda, fetch me some water from that well." "Yes, sir," replied Ānanda. Taking his bowl he went to the well. As he approached the well, all the grass and hay erupted out of the well-mouth. The water stood transparent, unclouded, and clear right up to the top, seeming to overflow.

5 Then Venerable Ānanda thought, “Oh lord, how incredible, how amazing! The Realized One has such psychic power and might! For when I approached this well, all the grass and hay erupted out of the well-mouth. The water stood transparent, unclouded, and clear right up to the top, seeming to overflow.”

5.2 Gathering a bowl of drinking water he went back to the Buddha, and said to him, “It’s incredible, sir, it’s amazing! The Realized One has such psychic power and might! For when I approached that well, all the grass and hay erupted out of the well-mouth. The water stood transparent, unclouded, and clear right up to the top, seeming to overflow. Drink the water, Blessed One! Drink the water, Holy One!”

6 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

7 “What difference would a well make
if water is there all the time?
Having cut off craving at the root,
who would go out on a quest?”

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7.10 — KING UDENA

✦

1 So I have heard. At one time the Buddha was staying near Kosambī in Ghosita's monastery. Now at that time, while King Udena was visiting a park, his royal compound burned down. Five hundred women died, with Queen Sāmāvatī at their head.

2 Then several mendicants robed up in the morning and, taking their bowls and robes, entered Kosambī for alms. Then, after the meal, when they returned from almsround, they went up to the Buddha, bowed, sat down to one side, and told him had happened. They asked the Buddha, "Sir, where have those laywomen been reborn in the next life?"

3 "Among those laywomen there were stream-enterers, once-returners, and non-returners. None of those laywomen died without some fruit of the practice."

4 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

5 "The world is caught up in delusion,
but is looked on as making sense.
The fool caught up in attachment
is surrounded by darkness.
It seems as if eternal,
but for one who sees, there is nothing."

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8.1 — ABOUT EXTINGUISHMENT (1ST)

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk about extinguishment. And those mendicants were paying attention, applying the mind, concentrating wholeheartedly, and actively listening.

2 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

3 "There is, mendicants, that dimension where there is no earth, no water, no fire, no wind; no dimension of infinite space, no dimension of infinite consciousness, no dimension of nothingness, no dimension of neither perception nor non-perception; no this world, no other world, no moon or sun. There, mendicants, I say there is no coming or going or remaining or passing away or reappearing. It is not established, does not proceed, and has no support. Just this is the end of suffering."

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8.2 — ABOUT EXTINGUISHMENT (2ND)

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk about extinguishment. And those mendicants were paying attention, applying the mind, concentrating wholeheartedly, and actively listening.

2 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

3 "It's hard to see what they call the 'uninclined',
for the truth is not easy to see.
For one who has penetrated craving,
who knows and sees, there is nothing."

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8.3 — ABOUT EXTINGUISHMENT (3RD)

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk about extinguishment. And those mendicants were paying attention, applying the mind, concentrating wholeheartedly, and actively listening.

2 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

3 "There is, mendicants, freedom from rebirth, freedom from what has been produced, made, and conditioned. If there were no freedom from rebirth, freedom from what has been produced, made, and conditioned, then you would find no escape here from rebirth, from what has been produced, made, and conditioned. But since there is freedom from rebirth, freedom from what has been produced, made, and conditioned, an escape is found from rebirth, from what has been produced, made, and conditioned."

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8.4 — ABOUT EXTINGUISHMENT (4TH)

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk about extinguishment. And those mendicants were paying attention, applying the mind, concentrating wholeheartedly, and actively listening.

2 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

3 "For the dependent there is quivering. For the independent there's no quivering. When there's no quivering there is tranquility. When there is tranquility there's no inclination. When there's no inclination, there's no coming and going. When there's no coming and going, there's no passing away and reappearing. When there's no passing away and reappearing there's no this life or the next or between the two. Just this is the end of suffering."

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8.5 — WITH CUNDA

✦

1 So I have heard. At one time the Buddha was wandering in the land of the Mallas together with a large Saṅgha when he arrived at Pāvā. There he stayed in Cunda the smith's mango grove.

2 Cunda heard that the Buddha had arrived and was staying in his mango grove. Then he went to the Buddha, bowed, and sat down to one side. The Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk. Then Cunda said to the Buddha, "Sir, would the Buddha, together with the mendicant Saṅgha, please accept tomorrow's meal from me?" The Buddha consented with silence.

3 Then, knowing that the Buddha had consented, Cunda rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. And when the night had passed Cunda had delicious fresh and cooked foods prepared in his own home, and plenty of pork on the turn. Then he had the Buddha informed of the time, saying, "Sir, it's time. The meal is ready."

4 Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Cunda together with the mendicant Saṅgha, where he sat down on the seat spread out and addressed Cunda, "Cunda, please serve me with the pork on the turn that you've prepared. And serve the mendicant Saṅgha with the other foods." "Yes, sir," replied Cunda, and did as he was asked.

5 Then the Buddha addressed Cunda, "Cunda, any pork on the turn that's left over, you should bury it in a pit. I don't see anyone in this world —with its gods, Māras, and divinities, this population with its ascetics and brahmins, its gods and humans—who could properly digest it except the Realized One."

5.2 "Yes, sir," replied Cunda. He did as he was asked, then came back to the Buddha, bowed, and sat down to one side. Then the Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk, after which he rose from his seat and left.

6 After the Buddha had eaten Cunda's meal, he fell severely ill with bloody dysentery, struck by dreadful pains, close to death. But he endured unbothered, with mindfulness and situational awareness.

7 Then the Buddha said to Venerable Ānanda, "Come, Ānanda, let's go to Kusinārā." "Yes, sir," Ānanda replied.

8 I've heard that after eating
the meal of Cunda the smith,
the attentive one fell severely ill,
with pains, close to death.

9 A severe sickness struck the Teacher
who had eaten the pork on the turn.
While still purging the Buddha said:
"I'll go to the citadel of Kusinārā."

10 Then the Buddha left the road and went to the root of a certain tree, where he addressed Ānanda, "Go on then, Ānanda, fold my outer robe in four and spread it out for me. I am tired and will sit down." "Yes, sir,"

replied Ānanda, and did as he was asked. The Buddha sat down on the seat spread out, and said to Venerable Ānanda, "Go on then, Ānanda, fetch me some water. I am thirsty and will drink."

11 When he said this, Venerable Ānanda said to the Buddha, "Sir, just now around five hundred carts have passed by. The shallow water has been churned up by their wheels, and it flows cloudy and murky. The Kakutthā River is not far away, with clear, sweet, cool water, clean, with smooth banks, delightful. There the Buddha can drink and cool his limbs."

12 For a second time ... For a third time, the Buddha said to Ānanda, "Go on then, Ānanda, fetch me some water. I am thirsty and will drink." "Yes, sir," replied Ānanda. Taking his bowl he went to the river. Now, though the shallow water in that river had been churned up by wheels, and flowed cloudy and murky, when Ānanda approached it flowed transparent, clear, and unclouded.

13 Then Venerable Ānanda thought, "Oh lord, how incredible, how amazing! The Realized One has such psychic power and might! For though the shallow water in that river had been churned up by wheels, and flowed cloudy and murky, when I approached it flowed transparent, clear, and unclouded."

13.2 Gathering a bowl of drinking water he went back to the Buddha, and said to him, "It's incredible, sir, it's amazing! The Realized One has such psychic power and might! For though the shallow water in that river had been churned up by wheels, and flowed cloudy and murky, when I approached it flowed transparent, clear, and unclouded. Drink the water, Blessed One! Drink the water, Holy One!"

14 So the Buddha drank the water. Then the Buddha together with a large Saṅgha of mendicants went to the Kakutthā River. He plunged into the river and bathed and drank. And when he had emerged, he went to the mango grove, where he addressed Venerable Cundaka, “Go on then, Cundaka, fold my outer robe in four and spread it out for me. I am tired and will lie down.”

15 “Yes, sir,” replied Cundaka, and did as he was asked. And then the Buddha laid down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. But Cundaka sat down right there in front of the Buddha.

16 Having gone to Kakutthā Creek,
whose water was transparent, sweet, and clear,
the Teacher, being tired, plunged in,
the Realized One, without compare in the world.

17 And after bathing and drinking the Teacher emerged.
Before the group of mendicants, in the middle, <j>the Buddha,
the Teacher who rolled forth <j>the present dispensation,
the great seer went to the mango grove.
He addressed the mendicant named Cundaka:
“Spread out my folded robe so I can lie down.”

18 The evolved one urged Cunda,
who quickly spread the folded robe.
The Teacher lay down so tired,
while Cunda sat there before him.

19 Then the Buddha said to Venerable Ānanda, “Now it may happen, Ānanda, that others may give rise to some regret for Cunda the smith: ‘It’s your loss, respectable Cunda, it’s your misfortune, in that the Realized One was fully quenched after eating his last almsmeal from you.’ You should dispel remorse in Cunda the smith like this:

20 ‘You’re fortunate, respectable Cunda, you’re so very fortunate, in that the Realized One was fully quenched after eating his last almsmeal from you. I have heard and learned this in the presence of the Buddha. There are two almsmeal offerings that have identical fruit and result, and are more fruitful and beneficial than other almsmeal offerings. What two?

20.2 The almsmeal after eating which a Realized One awakens to the supreme perfect awakening; and the almsmeal after eating which he becomes fully extinguished in the element of extinguishment with no residue. These two almsmeal offerings have identical fruit and result, and are more fruitful and beneficial than other almsmeal offerings.

21 You’ve accumulated a deed that leads to long life, beauty, happiness, glory, heaven, and sovereignty.’ You should dispel remorse in Cunda the smith like this.”

22 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

23 “A giver’s merit grows;
enmity doesn’t build up when you have self-control.
A skillful person gives up bad things—
with the end of greed, hate, and delusion, <j>they’re quenched.”

8.6 — THE LAYFOLK OF PĀṬALI VILLAGE

✦

1 So I have heard. At one time the Buddha was wandering in the land of the Magadhans together with a large Saṅgha of mendicants when he arrived at the village of Pāṭali. The lay followers of Pāṭali Village heard that he had arrived. So they went to see him, bowed, sat down to one side, and said to him, "Sir, please consent to come to our guest house." The Buddha consented with silence.

2 Then, knowing that the Buddha had consented, the lay followers of Pāṭali Village rose from their seats, bowed and respectfully circled the Buddha, keeping him on their right. Then they went to the guest house, where they spread carpets all over, prepared seats, set up a water jar, and placed an oil lamp. Then they went back to the Buddha, bowed, stood to one side, and told him of their preparations, saying: "Please, sir, come at your convenience."

3 In the morning, the Buddha robed up and, taking his bowl and robe, went to the guest house together with the Saṅgha of mendicants. Having washed his feet, he entered the guest house and sat against the central column facing east.

3.2 The Saṅgha of mendicants also washed their feet, entered the guest house, and sat against the west wall facing east, with the Buddha right in front of them. The lay followers of Pāṭali Village also washed their feet, en-

tered the guest house, and sat against the east wall facing west, with the Buddha right in front of them. Then the Buddha addressed them:

4 "Householders, there are these five drawbacks for an unethical person because of their failure in ethics. What five? Firstly, an unethical person loses great wealth on account of negligence. This is the first drawback.

5 Furthermore, an unethical person gets a bad reputation. This is the second drawback.

6 Furthermore, an unethical person enters any kind of assembly unconfident and embarrassed, whether it's an assembly of aristocrats, brahmins, householders, or ascetics. This is the third drawback.

7 Furthermore, an unethical person feels lost when they die. This is the fourth drawback.

8 Furthermore, an unethical person, when their body breaks up, after death, is reborn in a place of loss, a bad place, the underworld, hell. This is the fifth drawback. These are the five drawbacks for an unethical person because of their failure in ethics.

9 There are these five benefits for an ethical person because of their accomplishment in ethics. What five? Firstly, an ethical person gains great wealth on account of diligence. This is the first benefit.

10 Furthermore, an ethical person gets a good reputation. This is the second benefit.

11 Furthermore, an ethical person enters any kind of assembly bold and self-assured, whether it's an assembly of aristocrats, brahmins, householders, or ascetics. This is the third benefit.

12 Furthermore, an ethical person dies not feeling lost. This is the fourth benefit.

13 Furthermore, when an ethical person's body breaks up, after death, they're reborn in a good place, a heavenly realm. This is the fifth benefit. These are the five benefits for an ethical person because of their accomplishment in ethics."

14 The Buddha spent much of the night educating, encouraging, firing up, and inspiring the lay followers of Pāṭali Village with a Dhamma talk. Then he sent them off, "The night is getting late, householders. Please go at your convenience." And then the lay followers of Pāṭali Village approved and agreed with what the Buddha said. They got up from their seat, bowed and respectfully circled the Buddha, keeping him on their right, before leaving. Soon after they left the Buddha entered a private cubicle.

15 Now at that time the Magadhan ministers Sunidha and Vassakāra were building a citadel at Pāṭali Village to keep the Vajjis out. At that time thousands of deities were taking possession of building sites in Pāṭali Village. Illustrious rulers or royal chief ministers inclined to build houses at sites possessed by illustrious deities.

15.2 Middling rulers or royal chief ministers inclined to build houses at sites possessed by middling deities. Lesser rulers or royal chief ministers inclined to build houses at sites possessed by lesser deities.

16 With clairvoyance that is purified and superhuman, the Buddha saw those deities taking possession of building sites in Pāṭali Village, and the people building houses in accord with the station of the deities. The

Buddha rose at the crack of dawn and addressed Ānanda,

17 "Ānanda, who is building a citadel at Pāṭali Village?" "Sir, the Magadhan chief ministers Sunidha and Vassakāra are building a citadel to keep the Vajjis out."

17.2 "It's as if they were building the citadel in consultation with the gods of the thirty-three. With clairvoyance that is purified and superhuman, I saw those deities taking possession of building sites. Illustrious rulers or royal chief ministers inclined to build houses at sites possessed by illustrious deities.

17.3 Middling rulers or royal chief ministers inclined to build houses at sites possessed by middling deities. Lesser rulers or royal chief ministers inclined to build houses at sites possessed by lesser deities. As far as the civilized region extends, as far as the trading zone extends, this will be the chief city: the Pāṭaliputta trade center. But Pāṭaliputta will face three threats: from fire, flood, and dissension."

18 Then the Magadhan ministers Sunidha and Vassakāra approached the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, they stood to one side and said, "Would Worthy Gotama together with the mendicant Saṅgha please accept today's meal from me?"

19 Then, knowing that the Buddha had consented, they went to their own guest house, where they had delicious fresh and cooked foods prepared. Then they had the Buddha informed of the time, saying, "It's time, worthy Gotama, the meal is ready."

20 Then the Buddha robed up in the morning and, taking his bowl and robe, went to their guest house together with the mendicant Saṅgha, where he sat down on the seat spread out. Then Sunidha and Vassakāra served and satisfied the mendicant Saṅgha headed by the Buddha with their own hands with delicious fresh and cooked foods.

21 When the Buddha had eaten and washed his hand and bowl, Sunidha and Vassakāra took a low seat and sat to one side. The Buddha expressed his appreciation with these verses:

22 "In the place he makes his dwelling,
having fed the astute
and the virtuous here,
the restrained spiritual practitioners,

23 he should dedicate an offering
to the deities there.
Venerated, they venerate him;
honored, they honor him.

24 After that they have sympathy for him,
like a mother for the child at her breast.
A man beloved of the deities
always sees nice things."

25 When the Buddha had expressed his appreciation to Sunidha and Vassakāra with these verses, he rose from his seat and left.

26 Sunidha and Vassakāra followed behind the Buddha, thinking, "The gate through which the ascetic Gotama exits today shall be named the Gotama Gate. The ford at which he crosses the Ganges River shall be

named the Gotama Ford."

27 Then the gate through which the Buddha exited was named the Gotama Gate. Then the Buddha came to the Ganges River. Now at that time the Ganges was full to the brim so a crow could drink from it. Wanting to cross from the near to the far shore, some people were seeking a boat, some a dinghy, while some were tying up a raft. But, as easily as a strong person would extend or contract their arm, the Buddha, together with the mendicant Saṅgha, vanished from the near shore and landed on the far shore.

28 He saw all those humans wanting to cross over.

29 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

30 "Those who cross a deluge or stream
have built a bridge and left the marshes behind.
While some people are still tying a raft,
intelligent people have crossed over."

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8.7 — A FORK IN THE ROAD

✦

1 So I have heard. At one time the Buddha was traveling along a road in the Kosalan lands with Venerable Nāgasamāla as his second monk. Nāgasamāla saw a fork in the road and said to the Buddha, “Sir, this is the road, let us go this way.” But when he said this the Buddha responded, “Nāgasamāla, this is the road, let us go this way.”

2 For a second time … For a third time Nāgasamāla said to the Buddha, “Sir, this is the road, let us go this way.” And for a third time the Buddha responded, “Nāgasamāla, this is the road, let us go this way.” Then Nāgasamāla put the Buddha’s bowl and robes down on the ground right there and left, saying, “Sir, here are your bowl and robes.”

3 Then as Nāgasamāla was going down that road, he was set upon by bandits who struck him with fists and feet, broke his bowl, and tore up his outer robe. Then Nāgasamāla—with his bowl broken and his outer robe torn—went to the Buddha and told him what had happened.

4 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

5 “Walking together, dwelling as one,
the knowledge master mixes with foolish folk.
Knowing this, they give up wickedness,
like a milk-drinking heron the water.”

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8.8 — WITH VISĀKHĀ

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in the stilt longhouse of Migāra's mother in the Eastern Monastery. Now at that time the dear and beloved granddaughter of Visākhā, Migāra's mother, had just passed away. Then, in the middle of the day, Visākhā with wet clothes and hair went to the Buddha, bowed, and sat down. The Buddha said to her,

2 "So, Visākhā, where are you coming from in the middle of the day with wet clothes and hair?" "Sir, my beloved granddaughter has just passed away. That's why I came here in the middle of the day with wet clothes and hair." "Visākhā, would you like as many children and grandchildren as there are people in the whole of Sāvatthī?" "I would, sir."

3 "But Visākhā, how many people pass away each day in Sāvatthī?" "Every day, sir, there are ten people passing away in Sāvatthī. Or else there are nine, eight, seven, six, five, four, three, two, or at least one person who passes away every day in Sāvatthī. Sāvatthī is never without someone passing away."

4 "What do you think, Visākhā? Would there ever be a time when your clothes and hair were not wet?" "No, sir. Enough, sir, with so many children and grandchildren."

5 "Those who have a hundred loved ones, Visākhā, have a hundred sufferings. Those who have ninety loved ones, or eighty, seventy, sixty, fifty, forty, thirty, twenty, ten, nine, eight, seven, six, five, four, three, two, or one

loved one have one suffering. Those who have no loved ones have no suffering. They are free of sorrow, stains, and anguish I say."

6 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

7 "All the sorrows and lamentations
and the countless forms of suffering in the world
occur because of those that we love;
without loved ones they do not occur.

8 That's why those who have no loved ones <j>at all in the world
are happy and free of grief.
So aspiring to the sorrowless and stainless,
have no loved ones in the world at all."

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8.9 — WITH DABBA (1ST)

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground. Then Venerable Dabba the Mallian went up to the Buddha, bowed, sat down to one side, and said to him: "Holy One, it is the time for my full extinguishment." "Please, Dabba, do as you see fit."

2 Then Dabba rose from his seat, bowed and respectfully circled the Buddha, keeping him on his right. Then he rose into the air and, sitting cross-legged in midair, entered and withdrew from the fire element before becoming fully extinguished.

3 Then when he was fully quenched while sitting cross-legged in midair, his body burning and combusting left neither ashes nor soot to be found. It's like when ghee or oil blaze and burn, and neither ashes nor soot are found.

4 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

5 "The body is broken up, perception has ceased,
all feelings have become cool;
choices are stilled,
and consciousness come to an end."

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8.10 — DABBA (2ND)

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!" "Venerable sir," they replied. The Buddha said this:

2 "Mendicants, when Dabba the Mallian rose into the air and, sitting cross-legged in midair, entered and withdrew from the fire element before becoming fully quenched, his body burning and combusting left neither ashes nor soot to be found. It's like when ghee or oil blaze and burn, and neither ashes nor soot are found.

2.2 In the same way, when Dabba the Mallian rose into the air and, sitting cross-legged in midair, entered and withdrew from the fire element before becoming fully quenched, his body burning and combusting left neither ashes nor soot to be found."

3 Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

4 "Just as the glow of iron struck
by a hammer in the fire of Jātaveda
gradually dissipates,
its destiny unknown;

5 in the same way, for the rightly released,
who have crossed the flood of sensual bonds,
there is no destination to describe—

they have found unshakable happiness.”

14 The Heartfelt Sayings are finished.

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